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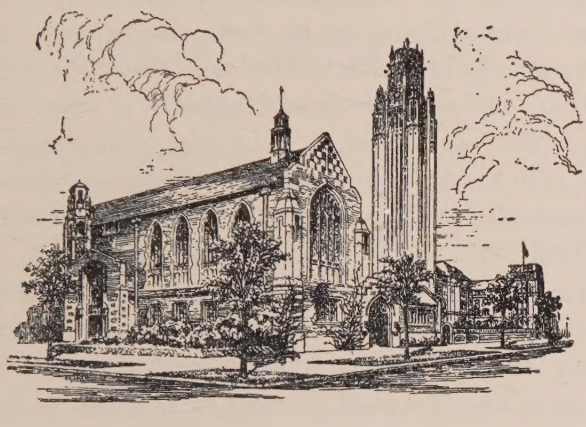
The Chicago Theological Seminary

REGISTER



ARTHUR E. HOLT

1876-1942

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ARTHUR E. HOLT

The Divinity School of the University of Chicago records its grievous sense of loss in the sudden passing of Arthur Erastus Holt, on Tuesday, January 13, 1942. Dr. Holt's pioneering thought and practical service in the field of social ethics made him a valued servant of the Christian cause, not only in America and in his own church, but in far-off lands and among many denominational groups. As Director of Research and Survey of the Chicago Congregational Union, as National Secretary of Social Education for the Congregational-Christian Churches in the United States, as Regional Consultant for India, Burma, and Ceylon in the foreign-work survey of the Young Men's and Young Women's Christian Associations, and as instigator and organizer of many social service activities at home and abroad, he did a work of incalculable value. As Professor of Social Ethics in the Chicago Theological Seminary and the Divinity School of the University of Chicago, as Visiting Professor in the Sir Dorabji Tata School of Social Work, Bombay, India, in 1936–37, and as Rauschenbusch lecturer in the Colgate-Rochester Divinity School, he widened the intellectual horizons of his students, broadened their sympathies, and inspired them to greater serviceableness. Through half-a-dozen books and innumerable articles in religious, educational, and sociological journals he helped guide the thinking and direct the action of many of the most alert leaders of the Christian enterprise. To his colleagues he brought mental and spiritual stimulation and a warm and enduring quality of friendship which will always remain as a cherished memory.

We wish to express to the Chicago Theological Seminary, to which institution the Divinity School of the University of Chicago is indebted for the great services rendered by our lamented colleague, our gratitude that we have been permitted to share the fruits of his fertile mind and generous heart throughout the years. And to Mrs. Holt and the bereaved family we express our deep and sincere sympathy.

ERNEST CADMAN COLWELL, *Dean*
For the Faculty of the Divinity School

THE CHICAGO THEOLOGICAL SEMINARY REGISTER
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FRED EASTMAN, *Editor*

VOLUME XXXII MARCH 1942 NUMBER 2

MICROBE HUNTERS ON THE SOCIAL FRONTIER

By ARTHUR E. HOLT

[*Suddenly on the morning of January 13 our beloved colleague, Dr. Holt, died of a heart attack. At the moment he was in his office engaged in a conference concerning Merom Institute. On the desk before him lay the manuscript of the following address, which he had delivered at the Seminary convocation opening the Winter Quarter just five days earlier.*]

ONE evening last spring Major Connolly of the city health department told a group in this Seminary that the bubonic plague had entered the United States on the Pacific coast and was already as far east as Montana and the Sierra Nevada Mountains. A short time after that I saw the statement confirmed by the United States Department of Health. The government, it said, was establishing research units along this area and had discovered that the carriers of this disease were the ground squirrels and the prairie dogs, those little animals which in our youth we so proudly captured and turned into pets.

Now the bubonic plague is serious business in any country, but we are not panic-stricken and our confidence lies in the fact that (*a*) the medical fraternity who guard the health of the world—those microbe hunters who seek the germs which prey upon human beings—have isolated the "plague germ" and its carriers and have brought the disease under control and that (*b*) these same guardians of the public health have learned how to promote health. They not only fight the germs which are public enemies but they promote the germs which are the source of health.

Thirty-eight years ago I was a member of the Labor Trades Assembly of Pueblo, Colorado. I was a young minister just out of the seminary, anxious to participate in the life of the city, and I was elected as a fraternal delegate to this Labor Trades Assembly. One evening there came in a message from the Asiatic Exclusion League of the Pacific coast. It read somewhat as follows: "We have had printed ten million little red posters on which are the words 'Fire the Jap!' We want these posted in every public place until we have created such a spirit that we will drive the Yellow Peril from our coasts." It was the first time I had ever heard the phrase "Yellow Peril," and I was shocked, but I

did nothing about it. So far as I know the only man who sensed the danger in such conduct was an American Board missionary by the name of Sydney Gulick, who, with some of the same constructive spirit as that of the doctors who fight the great plagues, set himself to the eradication of the germs of social conflict between the United States and Japan.

If we had had five hundred men like Sydney Gulick who had been "microbe hunters in the realm of social conflict," this war could have been avoided. Sydney Gulick set himself to educating the public on the "quota" plan, which would allow so many Japanese to enter this country every year. It was a small number, but it would have saved the situation and promoted good will instead of ill. However, the United States Senate in a moment of petty irritation grabbed Sydney Gulick's quota plan on which he had educated the public and applied it to all the other nations of the world but slammed the door in the face of Japan—and now both Japan and the United States are in a conflict which ought never to have developed.

I propose a new order of men whom, for want of a better name, I call the "microbe hunters on the social frontier," who will rescue us from the confused mixture of magic and nonconsequential logic in which we now are.

I would like to suggest to these new microbe hunters that they seek to isolate the germs of social conflict and to study the behavior of these germs in certain conflicts fairly close at home. Let them, as the doctors would say, take some easy cases first.

Let us take, first of all, our own Civil War. I do not wish to say that nothing was accomplished by this war, but the best that was accomplished was incidental, and most of what was accomplished could have come better by some other method. We brought to the arbitrament of the sword such questions as national irritation over the injustice of tariff rates between an agricultural South and an industrial North. The remedy of military victory seemed but slightly related to the source of irritation, since it resulted in augmenting the irritation by breaking the political power of the South and multiplying the political power of the northerners, who promptly compounded the felony of unjust tariff rates for a quarter of a century.

We submitted to the arbitrament of the sword the question of the Union versus state rights. We preserved, by military forces, political unity, while we rent all the more delicate social fabric of the nation. The question of freedom for the Negroes was an incidental issue which freed the Negro, but with the hatred of the strife still resting on his head. Had we had five hundred social conflict microbe hunters like John Woolman, we could have saved the nation the tragedy of the Civil War.

Or let us take a domestic conflict like the struggle between the farmer and the city consumers over the food problem. In early New England the people had in the town meeting a device for resolving the rural-urban conflict. The conflict which is the biggest of all American conflicts—the conflict between the trader and his customer, the producer and the consumer, the money-lender and the borrower—was resolved in the stormy but approximately just discussions of the town meeting. American democracy was born in villages of the days of homespun where conflict was tempered by neighborliness and social sympathy. But this conflict outgrew its controls.

Take one simple item as an illustration. Prior to 1873 the delivery of milk in Chicago was a fairly simple process; the neighborly controls still held. But one day Mrs. O'Leary's cow kicked over a lantern and burned up Chicago. The city fathers

then decided that there should be no private milk supply owned inside the city. If you wanted to keep a cow or a goat in your back yard, you had to move out to Oak Park or Evanston or points beyond. As a result, most of the Congregationalists moved out to the suburbs. This simple process of providing milk for Chicago children became one of great conflict. There were 18,000 farmers on one side and 3,250,000 consumers on the other. Two major formulas were offered. One was violent effort; it brought on strikes with resultant test of endurance. The other called for law and the test of a majority vote. So far as I can see neither offers a criterion as to what should be the price of milk in Chicago; both were still forms of conflict, both reduced consumption of milk, and both increased cost. One practical contribution was found in Philadelphia, where they have Mennonites for farmers and Quakers for distributors and the smallest spread between producer and consumer of any city in the country. By right-minded men the conflict seems to have been resolved before it started.

Let us take another conflict—the struggle between nations. Day by day I hear commentators crooning statistics over the radio about the superior resources of the Allies over the Axis powers—the Allies have 65 per cent of the world's wheat, soybeans, etc., so we are told. As though this could be really significant in a final adjustment. In fact, it could easily be possible to take these statistics and prove that they furnish a justification for the war between the "haves" and the "have-nots." Some Axis commentator might take these statistics and say: "That is just what we told you—we are excluded from the earth's resources, and that is what we are fighting about." If the superior resources win, the situation is not remedied; the felony is compounded. So far as the logic of the argument is concerned I am reminded of the small boy who went to the officer down at the street corner and said, "Officer, I wish you would come up here; there is a man beating up my father plumb awful!" The officer followed the boy and found two men in a vacant lot pummeling each other, first one was on top and then the other. The officer leaned over with his searchlight and said, "Son, which one of these men is your father?" The boy replied, "Officer, that's just what they are fighting about. It's going to make a lot of difference to me which one of these men you decide to help."

Or take another source of international conflict—the right of the democracies to their empires. It is assumed that civil rights at home guarantee economic liberty at the receiving end of empire. It is not seen that civil liberty plus empire-capitalism is probably the most perfect formula for exploitation which this world knows anything about. In the midst of all our talk about freedom in our democracy I have been waiting for someone to tell the truth about Puerto Rico. It is generally understood that Puerto Rico is one of about a hundred islands of the seas which the United States is to take over in the interest of military security. Since the democracies are offering themselves as world-models, it would be well to inquire how we govern one of these islands which we have already taken over in the interest of military security. John Gunther has just described Puerto Rico in his new book, *Inside Latin America*.[1]

> I plodded through the streets of San Juan, and I took a brief trip or two into the countryside. What I found appalled me.
>
> I saw rickety squatter houses perched in garbage-drenched mud within a few miles of the new United States naval base.
>
> I saw native villages steaming with filth—

[1] Published by Harper and Brothers, 1941. Quotation used by permission of the publishers.

villages dirtier than any I ever saw in the most squalid parts of China.

I saw the smoke of burning refuse near San Juan harbor—and smelt it—a scene that is a shame and disgrace to the United States.

I saw children bitten by disease and on the verge of starvation, in slum dwellings—if you can call them dwellings—that make the hovels of Calcutta look healthy by comparison.

I saw, in short, misery, disease, squalor, filth. It would be lamentable enough to see this anywhere. It would be shocking enough in the remote uplands of Peru or the stinking valleys of the Ganges. But to see it on American territory, among people whom the United States has governed since 1898, in a region for which our federal responsibility has been complete for 43 years, is a paralyzing jolt to anyone who believes in American standards of progress and civilization.

The picture seen by the eye is bad enough. The story heard by the ear is even worse.

I found that in Puerto Rico between 350,000 and 400,000 school children—about 56 per cent of the children of school age—do not go to school, because there are not enough schoolrooms. I found that in some villages a flat 100 per cent of the population has malaria.

I found that infant mortality in Puerto Rico is the highest in the world, four times that of the United States.

I found that the average income of the *jibaro* (peasant) is about $135 per year, or less than 40 cents a day.

I found that a pound of meat costs 30 cents in Puerto Rico, whereas in Santo Domingo 45 miles away it is 6 cents.

I found that there is no milk fit to drink, and that even the public water supply—on American territory!—is not safe, because the island cannot afford proper sanitation methods.

Also—and this is the Puerto Rican paradox—I found hope and confidence that a new administration is going to mend many of these things.

Without elaborating my point that the roots of conflict and the roots of peace grow deep, I wish to repeat my appeal for a new order of men who, with something of the zeal of the microbe hunters who have fought back the great racial scourges, will give themselves to the understanding and elimination of the great historic conflicts for which so far we have had only the questionable remedy of human sacrifice in the interest of military victory. It is not sufficient to call certain men bandits; social workers want to know why and how certain men became bandits, and they seek a remedy in social causes as well as in personal evil. Now this appeal has its significance for the church, for theology, and for ethics.

Back of this conception must be a church which seeks a more profound answer to social conflict than military victory. It will not fail to recognize that the inadequacy of its past effort may be responsible for the situation in which we are —but it will seek a more profound and a more enduring remedy.

It calls for a church which is above the conflict, but it calls for a church which participates in the conflict in the way and at the time when Sydney Gulick tried to prevent the growing antagonism between Japan and the United States. The time element is important, the method is important, but the *will* is fundamentally important. It calls for that quality of the will which comes by sitting at the foot of the cross, the great symbol of a reconciling God.

It calls also for that understanding of the forces of history and of social action which comes from a knowledge of the historical and social sciences. We must not only denounce the bad; we must cultivate the good. It will not do to talk always about moral man and immoral society. It will call for a new kind of Calvinism which has more profound social insights than the so-called "new Calvinism." Theology in America has a Calvinistic background, believing that man's salvation is through his vocation; but thus far it has

not developed that capacity of acute criticism of social life which makes social control possible.

In a very real sense the religious and ethical men are on the spot, but the goal is not to be won just by the preaching of sermons, important as that is. It calls for men who will penetrate the areas of social conflict as men of science have hunted down the germs of yellow fever and of plagues and in their own persons have paid the price of our redemption.

A SHAFT OF LIGHT

By ALBERT W. PALMER

[*This address was delivered at the Memorial Service in the United Church of Hyde Park.*]

IT IS sometimes said that "every institution is but the lengthened shadow of a man." But Arthur Holt threw no shadows. Rather he threw a shaft of light into every activity with which he was connected—a shaft of light which was at once critical, revealing, and creative.

He was a light-bringing influence on the Faculty of the Chicago Theological Seminary. He inherited a glorious tradition from Graham Taylor, who had been brought here in 1894 to found the first chair of Christian economics in any theological seminary in the country. But Arthur Holt did not seek merely to be a copy of Graham Taylor; he pioneered a new way of his own. How some of his pithy sayings have illuminated not only the field of social ethics but the whole problem of theological education! "We try to keep our facts ahead of our oratory!" "Not all research is done in libraries!" "Let the students have the privilege of making their own mistakes!" Gloriously, indeed, did he live up to Graham Taylor's own principle: "Keep your head in the stars but your feet in the mud." And not only did he exemplify this in the organization of research into social and religious problems in both town and countryside but he saw to it that his students in the Seminary and in the Divinity School of the University of Chicago never had the mud all off their boots yet never lost the sense that the stars were still shining overhead.

Professor Holt's shaft of light also penetrated into the problems of Congregational Chicago as he headed the department of research and survey of the Congregational Union. He saw the city as a growing, developing organism. With the help of his able colleague, Professor Kincheloe, he devised maps and graphs and charts to show what was happening to different races, problem parishes, and various sectors of the city's life. He was constantly "rethinking Chicago," to use the title of an important study made largely by students under his direction. And, as he traced the life-line of the city's churches, he became more and more convinced of the necessity of co-operative Protestant effort and, therefore, of the high strategic importance of the comity commission and united religious survey of the Chicago Church Federation.

But his interests went far beyond Chicago. Twice he sent a penetrating ray of light into the darkness of India. The first time was in 1929, when he went out by

request to make a special survey of Y.M.C.A. and Y.W.C.A. work in that amazing land. Then again in 1937 he returned to India to assist Dr. Clifford Manshardt in setting up the first school for training social workers in India. This opportunity to study another civilization deepened his insight into parallel human problems in America. "The same tides rise and fall over there as here," he said. And, en route to and from India, he looked in with eager, sympathetic, appraising eyes upon Africa and its terrific racial problems and also upon South America and Mexico.

His books were also like shafts of light illuminating the darkness. He was one of the first lecturers on the Rauschenbusch Foundation at Colgate-Rochester Divinity School; and, with a clarity and spiritual passion worthy of Walter Rauschenbusch himself, he put those lectures afterward into a book: *This Nation under God.* His earliest volume, *The Bible as a Community Book*, was prophetic in its very title. The whole sweep and balance of Arthur Holt is there—his fine combination of religion linked up to a sense of community needs and problems. His last book, *Christian Roots of Democracy in America*, the home missions study-book for the year, has passed the forty thousand mark, as he gleefully told me only a few days ago.

One of the dark spots in American life has been the treatment accorded labor. As a young Congregational minister in Pueblo, Colorado, Arthur Holt explored the labor problem. He became a fraternal delegate to the central labor council and on a later occasion attended a national convention of the American Federation of Labor as a representative of the churches. In this concern for the workingman he found an able colleague in James Mullenbach, the great labor arbitrator and peacemaker. Some years after Mullenbach died, it was with great enthusiasm that Arthur Holt entered into the formation of one of Chicago's newest social exploratory projects, the James Mullenbach Institute. It was Holt who sold the idea to the Congregational Union and to the Council for Social Action and found in Frank McCulloch just the man to lead it and make it an agency for interpreting the churches and organized labor to each other.

Perhaps Professor Holt's most significant and distinctive contribution to American religious life is the Council for Social Action. It grew out of a speech which I vividly remember hearing him make in Graham Taylor Hall. He traced the origin of our great denominational agencies, such as the Congregational Home Missionary Society, the Church Building Society, the Sunday School Society, and others as efforts on the part of the churches to follow and Christianize the frontier. Then he showed how the geographical frontiers had filled up and vanished. But we still have frontiers! Where are they? In the realm of social maladjustments, racial conflict, industrial stress and strain, and rural-urban misunderstanding. But the church has no agency to represent it and implement it on these social frontiers, and it needs such an agency desperately if we are to meet the real issues of our day as strongly and realistically as our fathers met the issues of fifty or a hundred years ago. That, in essence, was his speech, and out of it our Council for Social Action was born. That is its mandate and its charter.

A man with Professor Holt's deep insight into national problems and human destiny, a man who had looked with understanding into the needs and struggles of Africa, India, and Latin America, could not but be repelled at the tragic futility and waste of war. He saw war, as the socially minded Christian must ever see it, as a vast engulfing evil, destructive of

truth, humanity, generosity, and social hope. And so, during these recent months, he struggled with all the ardor of his being against any involvement of our country in the tragic net of war. He had no illusions of smug nationalistic self-complacency. With his world-vision, he was never an isolationist. With a sociologist's instinct his mind turned often to some kind of economic and political regionalism as a next step toward a world-economy. He was a citizen of the world as well as of Chicago!

But his final self-dedication, the supreme sunset glow of affectionate devotion by which his life was crowned, grew out of his increasing concern for the country church and the problems of rural life. He was proud of the fact that his father had been a "dirt farmer," as he expressed it, out in Colorado, a pioneer in irrigation projects and in a farmers' co-operative mill. And so when a few years ago Arthur Holt discovered a little Christian college at Merom, Indiana, which had "winked out," as Lincoln would have expressed it, he got hold of another new and potentially fruitful idea. Such a college could have a kind of resurrection! It could be reborn as a center where rural ministers could gather, where young people's conferences could be held, where farmers' co-operative societies, pure-milk associations, and the like, could gather for their meetings, and where a general center could be established for the cultural and religious stimulation of rural life. Merom, with its beautiful location on the banks of the Wabash, was ideally situated to try out this experiment in a new kind of rural social center.

And so Merom Institute began. Old buildings were cleaned up, new cottages constructed, and interest enlisted from state and national religious bodies. Clarence Bennett, Ferry Platt, and, finally, Shirley Greene were brought in to the responsibility of detailed leadership, and various experimental programs launched. A Quaker work-camp at Merom last summer proved so admirable that it was an easy step to move on to utilizing the grounds and buildings for a Quaker Public Service Camp for conscientious objectors.

But one Merom was not enough! Arthur Holt had a vision of a string of Merom Institutes across the country following the farm belt. Tabor College in southwestern Iowa seemed a promising location for another Christian rural social center. Just the week before he died, he went out to Tabor to confer with religious leaders about this project. He was all aglow with enthusiasm for his new idea: "A New Use for Old Colleges," he called it. He was always hunting for, and finding, the terse and telling phrase. Let us hope that the vision he has seen will live on in the hearts and brains of other men to the benefit of rural life and the rejuvenation of our country churches!

How could one man throw so many shafts of light into so many areas of shadow? Very briefly, because of four qualities: First of all, he had a clear, independent mind, which had never been clouded by dissipation, selfishness, or enmity. He had what Raymond Robins would call "an outdoor mind." He saw things freshly and clearly.

In the second place, he had a creative attitude. He was like some greathearted mother with several children, seeing them one after another through the ills of childhood, always resourceful with new ideas and plans for each child's future. When he thought the Seminary could run alone, he saw the Council for Social Action through the teething stage and then cheerfully helped Merom through the mumps and measles! But he always lived in the hope of what the children would be like when they grew up.

A third quality which was very important was a strong, salty, Lincolnian sense of humor. He looked like Lincoln and he

thought like Lincoln. He once said: "One advantage of being on the fence is that you can keep track of what's going on on both sides!" But he was never just a fence-straddler!

Far deeper than all else, never lugged-in, never external, but always deep and true and vital, was his religious faith. He walked with God, he knew and loved his Bible, Jesus was his elder brother.

Such a life was "made to go on and not to stop." It cannot die! It strengthens all our faith in immortality. Its shaft of light penetrates even the shadow of death.

A CREATIVE SPIRIT IN HUMAN RELATIONS

By FRED EASTMAN

[*An address delivered at the Memorial Service in the United Church of Hyde Park.*]

ARTHUR HOLT was a creative spirit. Moving upon the chaos of human relations, he sought to bring order out of disorder, light out of darkness, growth out of stagnation, brotherhood out of strife. He often spoke of the early Christians as a "fellowship of the holy imagination." He thought every church ought to be such a fellowship. Certainly he consecrated his own imagination to the cause of the Kingdom of God. In his mind he seemed to carry a picture of what the Kingdom would mean in practical terms of daily life for this community and that individual. He communicated that image to others by his voice and pen. Then he devoted his extraordinary energy to transform the image into reality.

He was not always successful. Even God has not yet succeeded in making the Kingdom a reality on earth. But wherever Arthur Holt worked there at least a few people caught his vision, and the Kingdom came nearer. It is my privilege to speak of his creative spirit in his home life and in our immediate community.

Arthur Holt came honestly by his imagination and his creative energy. His father and mother were among the early pioneers of Colorado. They were Christians and they took their religion seriously. Arthur dedicated his first book—*The Bible as a Community Book*—to his father, who, he said, "made *his* Bible a community-building book." Those parents made it a boy-building book as well. Something of its majestic scope, its passion for justice, its sympathy with the poor, and its dream of the Holy City entered into Arthur's heart and kindled his imagination.

In his first parish at Pueblo, Colorado, he supplemented the Bible with some of the great literary classics—especially Tennyson. He organized a group of boys into the Knights of King Arthur. He read with them the stories of the Round Table. Ultimately he persuaded the church to build a parish house with a special room in the basement for those young knights.

He has left us, in one of his published addresses, a cheerful description of certain influences other than the Bible and Tennyson which shaped his mind and character in those early days.

When I was a young lad on the farm I had a theory in horse trading which I think has in one way or another characterized most of my thinking down through the years—this theory was that *if* I could trade a fat horse for a horse

that was poor and thin but which had *possibilities*, I could win out in the game of horse trading. Sometimes it worked and sometimes it didn't. I'd like to put on record here that in pursuance of this theory my family have been compelled to ride behind more than its fair share of "old crowbaits." I traded for an old horse in Pueblo, Colorado, which the family immediately named "Napoleon" because of his "bony parts." I traded for another which had all the beauty of outline of a razorback hog. He had an arched back, long sloping hips, high withers, and a long neck. I think nature started out to make a giraffe, but didn't have quite enough neck, so made a horse; even when he was fat he wasn't pretty. He could snort so that you could hear him from one end of Main Street to the other. Everybody knew when the Holt family was in town because they could hear "Old Kid" snort. . . . . But with his long overreaching stride he wasn't the slowest horse on the road and for endurance he was still going when all the rest had quit. He helped educate three successive members of the Holts by taking them twelve miles over dirt roads five days a week to a little academy.[1]

The home which he and Mrs. Holt established was a creative home. They centered its spiritual life around the family altar. The son and daughters reared in that home have now gone out into the world—the son as a teacher, the daughters as ministers' wives—to extend the Kingdom in their own ways. To paraphrase Tennyson's lines,

Happy they with such a father;
Faith in mankind beats with their blood
And trust in all things high comes easy to them;
And though they trip and fall
They shall not blind their souls with clay.

It was no accident that when the news of Dr. Holt's passing was brought to his wife, it found her in the midst of a prayer circle with some of the women of this church. And it was not strange that she received the news with quiet fortitude and high courage.

The community of Chicago has felt the beneficent impetus of his creative spirit. A score of examples crowd for utterance but let us take only two or three. A few years after he began his work here a great milk strike was called. The farmers who produced the milk for the city claimed that they were not receiving the cost of production. The milk distributors refused to pay more. Consumers clamored for cheap milk, and the city health department insisted on pure milk. Emotional tensions reached the breaking-point. Violence followed. Blood was shed. Hundreds of thousands of gallons of milk were dumped into ditches.

Into that situation Arthur Holt turned his research students in social ethics. He sent them out into the homes of the farmers—into the offices of the milk-drivers union—and into every other hot spot they were allowed to enter. He wanted *the facts*. One day he came into my office with a large bundle of manuscripts. "Here," he said, "are the reports—the case studies—my students have been making of this situation. The stuff is loaded with emotional dynamite. It's dramatic. Do you suppose your students could dramatize it?"

We talked it over. The students dramatized it—the author trying not to write propaganda for one side or the other but to show all sides fairly and to shed some light of religion on the whole dark scene. Then one night we produced it in Graham Taylor Hall. Dr. Holt invited a picked audience to that first production—an audience made up of the striking farmers, the milk-drivers union, and the city health department. Mind you, these men had been engaged for weeks in a bitter contest. The curtain went up. For half an

[1] "The Merom Idea," *Chicago Theological Seminary Register*, March, 1941.

hour the only sounds in that crowded room were those of the players. Then the curtain was lowered. A farmer got to his feet. "Mr. Chairman," he said, "I move that we have this play presented in every church and schoolhouse in this area." A milk-drivers union man seconded the motion. It carried without a dissenting vote.

About two weeks later Dr. Holt came into my office again. "I've just come from a meeting where the milk strike was settled," he said. "I'm not sure that our play had much to do with it, but I thought you would be interested to know that during an intermission we got to talking about it, and we found that sixteen of the twenty-four men who sat in at the peace conference had been here that night to see the play." In an article published later he wrote this characteristically pungent judgment which had come out of his milk studies: "Milk which is tainted with social injustice will sooner or later be tainted with tuberculosis germs."

This technique of making firsthand studies of groups engaged in social conflicts he made the basis of his work with the churches of Chicago in their work of reconciliation and adjustment through their local organizations and through the Congregational Union. He also made it fundamental in his teaching in the Seminary and in the University. He introduced his students to real life on the social frontier. They saw the seamy side of both urban and rural life. But they also learned to see it with his imagination and with his faith that the creative power of God could transform the evil into good. Like Emerson, he insisted that God not only spake, he *speaks*. Arthur Holt heard his voice in the cries of the poor and the underprivileged. He also heard it in the voices of reconciliation of the churches and of such noble individual souls as Graham Taylor and Jane Addams. He advocated this same approach to the whole field of theological education. He had the highest respect for the experience of the past as recorded in the Bible and other religious books. But he held that the best place to find God—yes, and the devil, too—was in human life here and now. Sociological surveys, case studies, clinical training—all conducted not only to discover facts but to use them in God's ministry—these for him were modern pathways to God and the Kingdom.

He tackled the most difficult labor problems in this forthright, firsthand, and imaginative way. These studies brought him into personal contact with many leaders of labor and of capital—and especially with the late James Mullenbach, impartial arbitrator for a great clothing firm. Mullenbach was one of the Seminary graduates and also a member of this church. Together these two great souls struggled through many an industrial crisis—always seeking to bring peace and understanding to the conflicting forces. In the midst of this work Dr. Mullenbach died. Capital, labor, churches, and university colleagues united in a memorial service in his honor. What he saw and heard at that service inspired Dr. Holt with a new vision. He came home and wrote:

> For one unforgettable hour I saw the City of God in Chicago. . . . . Chicago is a tangled mass of old-world loyalties—most of the time. Chicago is a towering pyramid of struggling vocational groups—most of the time. . . . . Chicago is full of class prejudice—most of the time. And yet here, for just a little while, I saw men of practically every race—Jews, Poles, Bohemians—all the different varieties of Americans united in one great inter-group, interclass, interracial emotion—an emotion of appreciation for someone who had lived in the terms of all of us.
>
> There stood Sidney Hillman—I think without any question the leading labor leader of the United States. He said, "Sometimes when things are dark and I think there was no way

through, I have only to think of this man and others like him to know there *is* a way through." There was Sam Levin, a Jewish labor leader in the city, and in eloquent words he said, "I have never sat in any school or been a member of any faculty with James Mullenbach, and yet through all these days, he has been my great teacher." . . . .

Somehow all of us felt that here was the price that must be paid, and here was the quality that you had to have, and here was somehow that alone which could take care of the fact that Chicago is a tangled mass of old-world loyalties and a struggling mass of power-seeking groups. Here I saw the Holy City. I saw that city of love which Augustine sets over against the city of lust. I saw that power which could transform and give us a new world. It was spiritual, it was ethical, it was intellectual, it was human. All who were in that group honored it, all of them loved it, and all appreciated it. We were bound together in a community of appreciation. A person with spiritual and ethical passion had led us.[2]

In the same manner we here are bound together in a "community of appreciation." "A person with spiritual and ethical passion has led us"—in the home, in our seminary, in our community.

In the eleventh chapter of the Epistles to the Hebrews there is a verse which describes such men of faith and imagination: "They desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

[2] "The City of God in Chicago," *Chicago Theological Seminary Register*, March, 1936.

COMPANION AND COLLEAGUE

By WILHELM PAUCK

[*Dr. Pauck, Professor of Historical Theology, speaks for his fellow-members on the Faculty.*]

THE secret of human living is indicated by the words "freedom" and "community." Each of us must make his own personal decisions concerning his life. As he must do his own dying, so he must do his own living. And yet, no one can live by himself alone. A product of the family and the community, he can be a free person only as a responsive and responsible member of the human fellowship.

Arthur Holt's personal power was, I believe, due to the fact that he displayed these peculiar human qualities to a marked extent. He was very reticent about his personal affairs, and he treated other persons in such a way that they felt that he respected that realm of particular autonomy in which each one must live his own most personal life. But he was also a very social being. He loved to be in company, and his friends were many. He liked to tell of his experiences with other people. It was characteristic of him that when he did so he always referred to them in such a way that their own characteristic distinctions were brought out. When he spoke of his youth (as he loved to do), of his pastorates, of his trips, he brought to life the people who had touched him. He gave the impression that they belonged to him and he to them—and yet, in a very subtly suggestive way, he made one feel that he lived in his own inner realm and they in theirs.

This combination of detachment from people and attachment to them was the source of the wisdom with which he judged

human character and also the source of the humor with which he observed human strength and frailty. (How he loved the telling of stories! Those which suggested a keen observation of human behavior he liked best!) He had a deep concern for others, yet he never trespassed the boundaries of the intimately personal. So he expected to be treated himself. When one sought his advice, he gave it freely; he never *prescribed* ways that were to be slavishly followed. When he had important lectures or articles to prepare, he sought to clarify his ideas by talking them over at great length with his colleagues and friends. He was ready to hear objections and corrections, and he was most happy to get encouragement and agreement. But when he delivered the speech or wrote the article, he put forth what was his very own. He used to brood over his courses and his public utterances, knowing that what he had to give was of his own very self. His best and most effective messages were those which, after he had long struggled with them in thought, he delivered as his personal testimony. They built fellowship, and what he had to say thus assumed an objective being quite apart from him.

These same traits of his character led him to organize community enterprises in research and study. He liked to plan seminars of which people with very outspoken opinions of their own were the members. Then he caused them to submit to the questions and criticisms of the others. In such a way study and learning became a community enterprise—yet he saw to it that personal judgment and initiative were not slackened.

Many of us will remember Arthur Holt most vividly as the promoter and leader of the Spring Hikes. On these sociological excursions to many parts of the United States (at first they were actual hikes on foot through the dairy-farm country of Wisconsin; later they became long automobile trips to such distant parts as New Orleans and Tuskegee and Pensacola) he showed his personal strength most fully. To the participants of these trips he gave complete freedom of movement and interest, yet he bound them all to his leadership. He brought them in touch with persons and movements that represented the furtherance of social democracy in America. Yet he let each discover for himself how he would judge them or how he would ally himself with them. We who accompanied him on these excursions never were aware that he taught us lessons; we were made to feel that we had seen by and for ourselves.

Arthur Holt knew the secret that makes the society of free men possible. Because his friends knew that he knew it, they loved to be with him. They cherished him as a grand companion, for he made it easy for everyone to be himself in his company.

SOCIAL EXPLORER

By Samuel C. Kincheloe

[*Dr. Kincheloe, Professor of the Sociology of Religion, has been closely associated with Dr. Holt in teaching as well as in social surveys for many years.*]

ARTHUR E. HOLT had many social insights and significant hypotheses, as his books and articles testify. His outstanding ability as a creative interpreter was demonstrated especially in the field of social exploration. We must keep in mind, however, the fact that his life was not compartmentalized and that social investigation was only a phase of a larger whole.

For Dr. Holt the social survey was "an agreed-upon picture on the basis of which social planning could take place." He had special interests in those social surveys which formed the basis for action. His interest was always in causes and in the social implication of the studies which he made. He had concern for the success of the great social institutions which deal with the ongoing life of society, but he was always developing special projects for specific purposes. He was concerned to study the places at which the breakdown in human relationships occurred and to seek ways and means of improvement. He used materials from many sources to build up the program in which he had an interest. He had unusual ability to take an idea held "mildly" by many people and put it in such dramatic form that it became an issue or a cause.

He was anxious that something should take place, but he was equally *concerned that social investigation precede action.* His pet phrase was "keep your facts ahead of your oratory." His speeches held the interest of his listeners because he was always talking with pertinent materials and with vivid illustrations.

He emphasized the use of the interview in his social studies and was especially fond of the "group interview" or small conference, for there he could get different angles on the problem under consideration. He sought to get at the people in responsible positions but never hesitated to get clues from the off-side remarks of other members of the organization. He was a success in the interview because he thought far enough ahead to know the significant questions and could quickly grasp the meaning of very casual material. He was neither stilted nor formal. He saw the point of view of other men and was sensitive to their feelings.

He organized material in an informal fashion as the interviews proceeded. He was not easily diverted from his own major conclusions by incidental material. He looked for general positions and major alignments and regarded them as of more importance than the point of direction at any moment. He could be ruthless in his treatment of rationalization designed to cover up or to divert attention.

He had the conviction that students could get new interests and learn something in times and places of "social excitement." Each spring vacation for fifteen years he led a group of students to some such spot of human interest. He enjoyed beautiful scenery, but scenery alone could never determine the location of the Spring Hike. For him there needed to be a social cause involving issues and the presence of some outstanding personalities or a social experiment in operation in some institution or community.

The first "hikes" were true to their name. Without the aid of automobiles the

groups visited the "milk shed" and interviewed the dairymen. Then with automobiles they went under his leadership to Minnesota to learn more about the Farmer-Labor movement. They visited the Michigan co-operatives; Dr. Arthur E. Morgan and the T.V.A.; President Hutchins and Berea College; Carl Hutchinson and the co-operatives of Indiana; Huey Long, the dictator of Louisiana; Negro schools such as Tuskegee and Talladega; New Harmony, Indiana; Merom Institute; and Home Missionary and government projects such as Mount Pleasant Academy and Cumberland Homesteads. In the Deep South they studied the problems of the share croppers and subsistence farming, of devastated virgin forests, and of lumber mills and turpentine distilleries.

In the evenings a typical group came together to hear further statements from those who were involved in the projects and for discussion. Very often as we were gathered about the fireplace we would close the evening in singing, with Carl Hutchinson and his guitar leading us.

A field trip on a special problem was an occasion for thinking as well as for gathering facts. Dr. Holt was especially fond of thinking and talking as he would ride along in a car with a group of students or colleagues. He analyzed the situation as we approached the problem, and he made comments after the observations or after interviews with the people concerned. Thoughts would keep welling up from within him. He didn't have the answers immediately, but when they came they were "pat"—that is, they fitted the occasion. He not only could analyze social situations but the specific facts which were thrown up took form and order in his mind. He had many main slants to life from which he could not readily be moved, but any particular conclusion was always subject to revision. He could not be diverted from the main task of seeing to it that the financial and human wealth of the countryside was not drawn into urban centers and made unavailable to those who had produced it. When it came to the specific programs by which these tasks might be accomplished, he himself could think of many approaches and could weigh a great variety of plans proposed by others.

Dr. Holt combined the process of learning something himself with that of teaching others. He lived and taught at the same time. His students were partners and helpers in an enterprise. He was willing to take the responsibility of formulating the main points for them, but he then turned again to them for the criticism and evaluation of his own formulations. This process of making observations on the crisis points and dramatic aspects of life gave an unusual interest and vitality to association with him.

A FRIEND OF RURAL PEOPLE

By SHIRLEY E. GREENE

[*Mr. Greene is a graduate of the Seminary and the Director of Merom Institute.*]

I WELL recall the day Dr. Holt came into my office at Merom in high glee. "Well," he said, "I've 'arrived' in Merom."

"How's that?" I queried.

"I was just walking downtown, and some small boy yelled across the street at me, 'Hi, Doc.' "

This was typical of Dr. Holt's attitude toward rural life and rural people. He had a profound rural philosophy as revealed in his speeches, his writings, and his classroom lectures, but it was characteristic of his philosophy that he came at it "experience-end foremost," to use one of his own pungent phrases.

His experience in rural life began where he began, on his pioneer father's farm in Colorado. Arthur grew up close to the soil and in the midst of a family which had broad horizons concerning the role of agriculture in American life. His father, as Arthur was fond of recalling, was a charter member of the first grange organized in the United States.

Arthur's own sense of religious devotion to the soil was enriched by an experience he had as a young man riding inspection on a several-mile-long Colorado irrigation ditch, which had to be inspected seven days a week. This bothered the Sabbath-keeping conscience of the Holt family a little, but he used to say humorously: "We do what has to be done. I eased my conscience by having a little rural church at each end of the ditch. So I would ride out on my horse Sunday morning and preach at the far end of the ditch, and ride back in time to preach at the other end in the afternoon."

Dr. Holt's pastorates were in Pueblo, Colorado; Manhattan, Kansas; and Fort Worth, Texas. These urban experiences never dimmed his interest in rural people and their problems, for he persistently refused to let his imagination stop at the city limits. His was a prophetic voice in these three great agricultural states. He had not been long at the Chicago Theological Seminary as professor of social ethics before he found opportunity, in connection with the famous Chicago milk strike, to render constructive service to an important sector of the rural hinterland of Chicago.

Through the years Dr. Holt sustained his own contact with rural life and sought to develop interest on the part of theological students in the problems of rural America by the annual Spring Hikes from the Seminary. Beginning as literal hikes out to the northern Illinois and Wisconsin dairy country, they later succumbed to the machine age and journeyed further afield by automobile. The objectives, however, were still the same; to reach points of social significance, usually rural, to learn at firsthand from the participants the true facts and nature of the problem, and to seek to define possible lines of solution in the light of the Christian ethic.

His deep interest in and commitment to the work of Merom Institute as the embodiment of his rural philosophy and ideal dates from 1936. As chairman of the Board of Trustees and chairman of the Finance Committee, he gave unstintingly of time and money to the development of this "Christian thought-center for a new rural America" (his phrase). "The Merom Idea" owes more to his original and

creative thinking than to any other man. Its essence was so well summarized in his article, which appeared under that title in the *Register* for March, 1941, that it need not be restated here.

The embodiment of the "Idea" in the program of Merom Institute in both its local community and its broader regional aspects gained much from his constant attention and support. The variety of Merom projects which he encouraged by his own personal enthusiasm is an indication of the scope of his rural interests: Ferry Platt's research in rural economic problems; Keith Daugherty's program of folk recreation; Glenn Harding's prayer groups, revivals, and spiritual action institutes; Hjalmar Rutzebeck's self-help co-operative for unemployed villagers; Ed Dickinson's neighborhood planning councils; the annual Inter-seminary Rural Life Conference; the Merom Summer Assembly for rural pastors and lay leaders; the Merom Summer Work-Camps of the American Friends Service Committee and the Pilgrim Fellowship; the soil-conservation project of the Civilian Public Service Camp No. 14 at Merom.

At the time of his death two new frontiers were occupying a major share of his attention. One was the development at Merom of a plan for residence training of theological students in rural churchmanship. The other was the reproduction of the Merom idea in the southwestern corner of Iowa at Tabor College.

With all his interest in programs and movements, Arthur Holt never lost his sensitivity to people. He was a frequent visitor at Merom, and he came to be a genuine neighbor and friend among the people of that community. The fishermen along the river knew his Lincolnesque figure and responded to his warm friendliness. School children called him "Doc." Young people welcomed him when he looked in on their parties. Churchgoers grew accustomed to seeing him in the pew. The shadow of sorrow which fell over the whole community when word came of his unexpected death could not have been greater at the passing of any deeply loved, life-long resident of the community. Indeed, all Merom was looking forward to the day next spring when Dr. and Mrs. Holt would bring to completion their plan to move to Merom.

What, in brief, was Arthur Holt's creed concerning rural life? I would summarize it thus:

The strength of America, morally as well as economically, has sprung from its rural communities.

Democracy and Christianity find their greatest resource and their best chance of survival within the simple, intimate structure of the rural community.

Rural people have the capacity for and are entitled to the opportunity for the best of cultural, moral, and aesthetic appreciation.

Education for rural youth ought to include a fair presentation of the values and the opportunities inherent in rural life and for the training of leaders who intend *to stay* in the country as well as for leaders who intend *to leave* the country community.

The country church, despite its handicaps of poverty, fragmentation, and sectarianism, has a native strength and a survival value which must be recognized and conserved in any program for rural religious reconstruction.

A PATHFINDER IN THEOLOGICAL EDUCATION

By Anton T. Boisen

[*Dr. Boisen is Lecturer and Research Associate in the Psychology of Religion at the Seminary.*]

PROFESSOR HOLT came to the Chicago Theological Seminary with a clear plan of action for his department and with some definite convictions regarding theological education in general.

The field of higher education had long challenged him. As pastor of the Congregational Church in Manhattan, Kansas, he had become deeply interested in the work of the agricultural college. Many of its teaching staff were members of his church, and through their eyes he had learned to see the needs of rural people and what the college could do to meet those needs. As social service secretary of the Congregational Education Society he had given much thought to the future of the church colleges in the belief that there should be for them some new and distinctive task. The invitation from President Davis and Dean Mathews to take the chair vacated by the death of Graham Taylor brought therefore an opportunity to carry out some ideas that had long been growing in his mind.

In a letter of July 18, 1923, written to Dean Tufts, the vice-president of the University and chairman of the Seminary's Executive Committee, he drew what may be regarded as a blueprint of what he has accomplished during the last eighteen years. I quote in part:

It is the business of the Seminary and the Divinity School to be responsible for knowing and advising with reference to the religious life of the areas they serve. It is their business to know the normal and the abnormal phases of Christian fellowship in those areas. Here is a church at a place where Christian fellowship is being thwarted by intense racial hatred. Here is another where class prejudice stands as an obstacle to the realization of Christian communion. Here are some of the great social vices which are the opposite of the Christian virtues. All of these ought to be known by a school which is responsible for such an area. It ought to be possible to study the abnormal and the normal religious life with something of scientific understanding. If a church is really succeeding in a community it should be possible to detect that fact by observation over a period of years.

By following such methods it would seem to me that a school would accomplish at least five results:

1. It would actually know, as no other organization could know, the religious life of that territory.

2. It would be able to open up fields of investigation for special students and direct them in their study.

3. It would be able to help programize the work of the church in that area.

4. It would have a continued supply of fresh studies which could be brought before the classes as case material.

5. It would give a new impetus to the interest of the churches in the Seminary and would give life to the Seminary because of its contact with the field.

The address given before the Twenty-third Triennial Convention in September, 1924, is a restatement in somewhat more polished form of what was in this letter. But it was the letter to which he looked back. Only a few weeks ago I found him

looking over it with something of wonderment at the degree of realization which the years have brought.

The story of these eighteen years is given elsewhere, but I wish to underline the extent of the program of inquiry which he has stimulated and guided. It has included not only the massive studies of urban life made by Dr. Kincheloe and his assistants but also studies of rural conditions by Carl Hutchinson and Shirley Greene, of industrial conditions by Frank McCulloch, and of normal and pathological religious experience made by those who have been associated with the plan for the clinical training of theological students, with which he has been identified from the beginning. To all these different fields of inquiry he has brought his creative imagination and clear understanding, suggesting significant questions for investigation and then helping to interpret the findings and fit them into a larger framework.

Professor Holt's activities as an investigator have been characterized by intense practical interest, by clear insight and far-ranging vision, and by a cónstant regard for evidence.

He was a participant, not a detached observer. He was ever in the thick of the fray, never on the side lines. He believed that any disadvantages which might result in the nature of biased attitudes were more than counterbalanced by the insights that were opened into life's inner sanctuaries. His studies of rural life thus eventuated not in a textbook on rural sociology but in efforts to do something about the milk situation and to serve discouraged country people. His studies of urban conditions have been linked to the realities of church management, of undernourishment during the early years of the depression, and of employer-labor relationships. And all these different activities have contributed to the Council for Social Action, for which he was so largely responsible.

This interest in the practical was combined with an equal interest in the eternal verities of religion. He took his doctorate at the University of Chicago in 1904 under Professor Gerald Birney Smith, and in all that he has done since that time theology has been his major interest. But his has been a different approach to theology from that which usually passes under that name. For him the *living human documents* were its primary sources, not the systems worked out in books. He sought always to come to close grips with the raw material of life in all its complexity and was very skeptical of oversimplifications which result from armchair speculation and dialectical reasoning. But he never forgot the need of the "celestial orientation" which he saw in Graham Taylor.

He was a pathfinder in the realm of theological education. He blazed a trail and prepared the way for something which is thus far strangely lacking—the co-operative attempt to study actual religious experience both individual and social and to organize and test our knowledge of the forces involved and of the laws which govern them. In this task he has shown us how to keep a delicate balance between the requirements of scientific methodology, on the one hand, and of sensitive intuition and of the far look, on the other. For him these were never at variance one with the other. He saw one as creative, the other as selective. He saw the one operating in the form of the leads, the hunches, the dim foreshadowings of what might some day be verified, even as in his own case the vision which brought him here has been translated into objective reality.

A DYNAMIC TEACHER

By Robert L. Sutherland

[*Dr. Sutherland, director of the Hogg Foundation at the University of Texas, received his Doctor of Philosophy degree from the University of Chicago, majoring in Dr. Holt's field of social ethics.*]

ACCORDING to some academic standards, Dr. Holt was possibly not the model teacher. He never became preoccupied with outlines, assignments, tests, and bibliographies. What he gave his class was not so much a set of materials as it was his own convictions and ideals—his own faith in man's ability to improve his way of life. Dr. Holt's life and his life's work were synonymous.

Students enjoyed his humor and his humanity, but they never took him lightly. They could sense instantly that his purposes were deep and his understanding great. The quality of his life was apparent in his tone of voice, in his responsiveness to any human problem that arose, and in his personal regard for his own students as persons.

Not many men possess all these qualities, but Dr. Holt had others as well. His originality and inventiveness made others seem prosaic and unimaginative by contrast. Forgetting about old concepts and approaches, he was able to strike at the essence of a problem with new insight and then to suggest methods of control which by others were considered visionary. Under Dr. Holt's wise guidance, the vision many times became reality.

Although he could hobnob with the learned and the economically mighty and was, himself, accustomed to elegant office space, push buttons, and secretarial assistance, nevertheless he was always a man of the soil, of the shop, and of the people. From his cloistered office he could have looked out upon the pleasant surroundings of the University campus and busied himself with safe academic research and writing; instead he looked beyond to the struggle which farmers were having when Chicago milk regulations deprived them of their herds. In another direction he could see smoke rising from the steel mills of South Chicago and, beneath the smoke, the lives of Mexican peons struggling to survive on the industrialized "strand." He understood Chicago's Negro population and saw the race riot as proof that something more basic than repressive measures were needed. He challenged the churches to take the lead in setting a pattern of right relationships in such problems.

Dr. Holt was seldom called a radical, even though he wanted many things changed radically. His judgment was trusted because when he questioned a condition, he had ample facts which spoke for themselves; and when he proposed a change, he thought out the detailed steps and assumed the responsibility of leadership himself instead of simply condemning a status quo with generalities. He did not stand off and look at the religious and social scene; he was a part of it. His analysis could be objective, but his responsibility was personal.

The quality of the men whom he selected for his associates and friends reflected the quality of his own life. Already some of them have passed, and what their lives have meant in the social, religious, and cultural leadership of Chicago and the nation has been recorded. But among the social and religious lead-

ers of this generation, Dr. Holt stands high in a place of special honor. And that is partly because he never elevated himself. He was ambitious—but ambitious for social and ethical gains without concern for his own status. He was the last to seek honor; he is now one of the first to receive it.

FATHER OF THE COUNCIL FOR SOCIAL ACTION

By ALFRED W. SWAN

[*Dr. Swan is pastor of the First Congregational Church of Madison, Wisconsin, chairman of the Council for Social Action, and a director of the Seminary.*]

ARTHUR HOLT fathered the Council for Social Action. He came by his social idealism through a goodly heritage. His parents, as we have seen, were charter members of the first grange in America, in Upper New York State. When they went west to Greeley, Colorado, they were among the social experimentalists of Union Colony. At Longmont, where their son was born, they fought for the riparian rights of irrigation.

Arthur Holt's educational preparation at Colorado College, Yale Divinity School, McCormick Seminary, and the University of Chicago equipped him with a genuine understanding of the social sciences. Fifteen years in pastorates (from 1904 to 1919) in Colorado, Kansas, and Texas gave him intimate knowledge of the great plains. Then five years (from 1919 to 1924) as head of the Social Service Commission of the Congregational Churches furnished him with a working knowledge of the denomination. The *Statement of Social Ideals of the Congregational Churches*, of October, 1925, bears many marks of his mind and heart. The decade of 1924–34 as successor to Graham Taylor in the chair of social ethics at the Chicago Theological Seminary further equipped him for creative work. It was then that he was making those surveys of the city of Chicago and of the rural areas that gave him a grasp of the grass-roots sociology of the Great Basin from the Ohio to the Rockies and furnished him with concepts and a strategy that made him the competent founder of the Council for Social Action.

It was in the spring of 1934 that he began to work toward the creation of the new agency of the church. In the *Advance* of May 10, 1934, appeared the memorable "Proposal for the General Council," in which he pointed out that

> the Congregational and Christian churches have by tradition and conviction a commitment to public mindedness. . . . . It would seem appropriate that the Department of Social Relations be lifted to the rank of a major society in the denominational structure, taking rank alongside the societies which represent church establishment extension at home and abroad; that it be equipped with resources and personnel comparable to the magnitude of the demands upon it.

More than a hundred letters responded favorably to this proposal.

Dr. Holt was not present at the special meeting called for the morning of Thursday, June 21, in Sturgis Hall at Oberlin

prior to the opening of the General Council that afternoon, to consider the proposal and to formulate procedures for presenting it to the Council. But he was on the committee that in later and often midnight sessions drew up the memorable charter introduced by a preamble that deserves to become a permanent part of the spiritual heritage of our fellowship:

> Stirred by the deep need of humanity for justice, security and spiritual freedom and growth, aware of the urgent demand within our churches for action to match our Gospel, and clearly persuaded that the Gospel of Jesus can be the solvent of social as of all other problems, we hereby vote that the General Council create the Council for Social Action of the Congregational and Christian Churches of the United States."

When this proposal was presented before the General Council in Finney Chapel on Monday, June 25, Dr. Holt was among those who spoke most lucidly and cogently in support of it and who saw its enthusiastic adoption by vote of the delegates.

Elected first chairman of the Council at its organization meeting at Oberlin on Wednesday, June 27, he gave constant thought and attention to its interests. He concurred in the organizational recommendations of its director, Hubert Herring, that the program of the Council be carried out in departments of "Rural Life," "Industrial Problems," "International Relations," and "Race Relations." On July 20, 1934, he suggested:

> We do well to remind ourselves that the following causes which the church has espoused are still valid: personal reconstruction under the power of the religious ideal; reconstruction of Protestantism on a hundred frontiers; fighting the great social scourges of prostitution, intemperance, gambling, ignorance and idleness; fighting the great moods of remorse, hate, pride and covetousness.

He further urged that "the Council for Social Action take up tasks which are inescapable in view of what the church has already done in training its constituencies to want the good life."

Dr. Holt looked upon the Council for Social Action as organic structure, not as paper resolution. On resolutions he relieved himself in the memorable agrarian figure: "A wise rooster never tries to go through a hedge fence tail feathers first, but beak and brain first." He continued as chairman of the Council its first two years, until at the Mount Holyoke Council of 1936 he was succeeded by Professor John Schroeder, who served as chairman for four years. But he continued to be its guiding spirit, and in 1940, at the expiration of his six years on the Council, he became honorary chairman for life, succeeding his memorable predecessor, Dr. Graham Taylor.

It was a thesis of this realistic social idealist that problems ought to be attacked "life-end first." To this end he inaugurated Merom Rural Life Institute at Merom, Indiana, of which Reverend Clarence Bennett, a minister of the Christian Church, was the first director. Mr. Bennett was succeeded by Reverend Ferry Platt, one of Dr. Holt's own pupils. Upon Mr. Platt's untimely death, Shirley Greene, another sympathetic student, became the director. No place has more represented the vision of Dr. Holt than Merom Institute.

But his interest in the social problem had been urban as well as agrarian. Indeed, some of his best work was done in holding hearings among unemployed relief clients in Chicago and in mediation of the Chicago milk-shed strike of 1929. His sympathy for labor found expression in the founding of the James Mullenbach Industrial Institute on Chicago's West Side, named after his brilliant and lamented colleague and directed by Frank

McCulloch, one of his legally and theologically trained students.

Merom Institute and the Mullenbach Institute are grafts in the tree of the Council for Social Action which had been planted in the field of the world.

Arthur Holt was a Walt Whitman and an Edwin Markham, plus scientific training and religious sympathy. The Council for Social Action, which he founded, will flourish in proportion as it continues to express the faith of the pioneers and sympathy for the "man with the hoe." If institutions are the shadows of great men, the Council for Social Action bids fair to reach far into the future as the projection of this man of mountain and plain, who looked like Washington and thought like Lincoln.

> When he fell in whirlwind, he went down,
> As when a lordly cedar, green with boughs,
> Goes down with a great shout against the hills,
> And leaves a lonesome place against the sky.

But the horizons of social action are clearer for Arthur Holt.

A WORLD-CITIZEN

By CLIFFORD MANSHARDT

[*Dr. Manshardt, a graduate of the Seminary and for many years head of the Sir Dorabji Tata School of Social Work in Bombay, is now visiting professor of social ethics at the Pacific School of Religion, Berkeley, California.*]

DR. HOLT came to the Seminary just as I was leaving, so it was not my privilege to know him as a teacher. But I enjoyed his friendship for many years and came to know him intimately during the four months that he and Mrs. Holt lived in our home in Bombay while he was visiting professor in the Sir Dorabji Tata School of Social Work in 1936–37.

In founding the Tata School of Social Work in Bombay, I turned to Dr. Holt for advice—not because I felt that he was an expert in all the techniques of modern social work but because I knew he was a lover of men and would never lose sight of the real objective of such a school by becoming overabsorbed in the mechanics of social organization.

His contribution to our work in Bombay was his own personality. He carried a full load of classroom teaching, and he taught exceedingly well; but his outstanding contribution was the manner in which he gave himself to the students and their problems. His philosophy of life appealed to the youth of India. He loved the soil, and he could speak the language of the Indian agriculturist.

Nothing escaped his notice. He was always on the alert. Every day was a new adventure. He had a zest for living. The Indian village, with its inherited pattern of family organization, especially intrigued him, and he was continually meditating on how to utilize the strengths of the Indian village to undergird American rural life. He knew how to question, and he also knew how to listen—a virtue greatly appreciated by the Indian, who is accustomed to "being told" by the foreigner.

The Nagpada neighborhood of Bombay in which we lived is one of the most colorful in the world. Dr. Holt never tired of it. He would walk the streets just to see the people and was always ready to stop for a cup of tea and a bit of good talk. He enjoyed visiting the Arab horse stables, partly because he admired good horse flesh, but more because he liked to talk with the Arab attendants and to discover what they were thinking about men and affairs.

It was a great day when Dr. Holt discovered the Thieves' Bazaar—a second-hand market where articles of every sort were displayed for sale. He began to collect old brass, and before long his room, and the house in general, became full of brass articles of every description. I am not sure whether he enjoyed the brass for its own sake or for the fun of the bargaining connected with its acquisition. It is one thing to walk into a store, demand an article, pay cash, and receive it. It is another thing to sit down with a bearded oriental trader and spend hours in pleasant haggling over the worth of various articles. Unfortunately, the details have now slipped my mind, but Dr. Holt in a lighter moment worked out a rather complete system of theology based upon his bargaining experiences in the Thieves' Bazaar.

He came to grips with the problem of imperialism. He talked with high and low. He enjoyed as a spectacle the various government functions which we attended, but his mind was always weighing official extravagance against the poverty of the masses and official ceremony against American democracy as he idealized it. His free soul rebelled at the idea of one people ruling another or at one nation using the peoples of another as means to their own advancement.

His classroom lectures introduced our students to something new in their educational experience. Before coming to us, they had associated education with books; but here was a man who stood before them and shared life-experiences. The members of the first class of the Tata School will never lose the impress of his teaching.

At the formal opening of the Tata School of Social Work, Dr. Holt delivered a notable address. Among other things, he said:

> This School, although zealous for facts and keen in its criticism, ought to be a center of hope. Defeatism is the blight on the mind of the sophisticated social worker. The record of the failure of programs for human betterment is a long one, and if education means that cynicism takes the place of faith, then better the illiteracy of the peasant who knows little but can believe much. It is possible for a man to be so literate that he is unintelligent. Literacy does not mean intelligence, and the much reading of documents and records will not make social workers. As one of our own great social workers has said—"Blessed are the pure in heart for they shall know man."

Arthur Holt knew and loved man. And he will continue to live in the lives of those of us who were fortunate enough to know and love him.

TRIBUTES

[*Scores of telegrams, letters, and editorials have expressed appreciation of Professor Holt. Space does not permit the inclusion of more than the following.*]

What a grand man Holt was and how magnificent his service to C.T.S. and to the churches;—the enlarging circles of his influence spread still farther out. Most of all, how many individuals owe him their discovery and possession of a mind and heart for Christian leadership.

ARTHUR CUSHMAN MCGIFFERT
President, Pacific School of Religion

American Friends Service Committee expresses sincere sympathy in the loss of Dr. Arthur Holt.

Telegram from CIVILIAN PUBLIC SERVICE
AMERICAN FRIENDS SERVICE COMMITTEE

Arthur Holt was one of the most influential leaders in our fellowship and the man with the soundest philosophy of the rural social approach to the church. I feel like a person who had just lost a leader.

THOMAS ALFRED TRIPP, *Director, Board of Home Missions*

He was a man whose intellectual integrity and quiet, unassuming manner I always admired.

HAROLD W. RUOPP, *Minister, Central Church of Chicago*

Only last Friday he was with a group of us at Tabor, studying the possibilities of the development of another institute of the Merom type at Tabor. He was full of enthusiasm for the project and assured us of his wholehearted co-operation. We will be greatly handicapped in working out the plans without his discriminating help.

ROYAL J. MONTGOMERY, *Superintendent*
Congregational Christian Conference of Iowa

The denomination and the country have lost a Christian leader of utmost devotion and sagacity. And you and I and many others have lost a friend and counselor whom it will be hard to spare.

RUSSELL HENRY STAFFORD, *Minister, Old South Church in Boston*

I have sat at his feet many times and personally feel a great loss in his death.

PHILIP C. LANDERS, *International Council of Religious Education*

My profoundest sympathy goes out to Professor Holt's family, to your faculty and students at the loss of Dr. Holt. So noble a man, great fellow and stimulating teacher and preacher, the loss to the church and to all workers for the coming of the Kingdom is equally great. At one with you in the fellowship of suffering.

Telegram from EDWARD A. STEINER

Arthur Holt wrought most nobly, lived creatively, dynamically, contributed largely and widely toward those things which are abiding. He had marvelous gift of putting things in fresh ways so they would stick. Time and again, just the right phrase sharpened and revealed the entire situation. One of God's true and noble gentlemen has been called home. We shall miss him in the flesh, but he will abide with us in spirit, and his work lives eternally.

FRANK MILTON SHELDON, *Minister, Milwaukee, Wisconsin*

I was a work-camper in Merom, Indiana, this past summer and knew and loved Dr. Holt as all "Meromites" do. He came to breakfasts in work-camp, or for an evening chat, or to spend Sundays with us, and we always felt richer in experience each time he was with us. We felt the confidence and great aspirations Dr. Holt had for young people, and knew he enjoyed being with us even though we were so young in spirit in comparison.

I remember sitting on the grass and talking with Dr. Holt about a Merom community meeting and the possibilities of Merom—and greeting him in late afternoons as he sat in the meditation circle looking out over the campus. One morning several of us, with Dr. Holt, got up at 4:00 o'clock and drove across the river into Illinois to pick 25 gallons of berries. The berry bushes were very high, and Dr. Holt in his overalls beat paths through the bushes for us. As we picked and ate berries, I talked with him about work-camps, and afterward we all had a great time laughing with Dr. Holt about his white shirt which was torn into shreds from the rough bushes.

Now it's rather hard to think that he's dead. I know 1941 work-campers will remember him as our constant friend—perhaps as a friend who beat paths for our lives in the short time we knew him.

DOROTHY BROWN

Something fresh in viewpoint or in information or in plan always came into the office when Arthur Holt walked in. Protest as he might that he was just dropping by to pass the time of day, he seldom left without planting a few seeds which would later sprout in the editorial columns. Often they were more than seeds; often they were full-grown ideas, such as appeared again and again in the articles which he contributed to these pages. Arthur Holt had learned to conquer aridity in his youth, in the days when his father was among the pioneers who struggled over irrigation rights in Colorado. He must have won that fight in more ways than one, for there were no arid stretches in his mind or in his soul. He was as American as the western frontier on which he grew up, as American as the Kansas, the Texas and the Chicago in which he lived his pioneering career, as American as Lincoln or Will Rogers or Walt Whitman—to all of whom he seemed in part akin. . . . . He made a tremendous contribution to the under-

standing of the actual social conditions which today confront the Christian church in America. . . . . Yet his horizon was world-wide. His long visits to India and his lectureships there, his journeying through Africa and Europe and South America had given him a grasp of the basic problems of world politics and Christian world statesmanship which often produced astonishing intuitions regarding the future of the missionary enterprise. His mind could probe deep, and it could take great leaps ahead. And his faith could sustain the disclosures of his mind. One is almost dismayed in asking where American Protestantism is to look for his successor. But to be dismayed would be to betray his friendship, for there was no dismay in Arthur Holt.

THE CHRISTIAN CENTURY

Dr. Holt typified something larger than himself, viz., the spirit and program of Christianity in action; and few men, if any, have typified it more nobly or more fully. One might have said "in *social* action," but all action for Arthur Holt was social, and all action was Christian. As a past vice-president of the American Board he was as much devoted to the cause of Christian missions and the spread of Christianity as the hope of the world, as he was to the Council for Social Action and the growth and development of a Christian democracy here in America the *roots* of which he so ably dealt with in his last book. Where among us could we have found a better example of the earnest, well-informed, patiently inquiring, idealistic, sympathetic, full-orbed Christian? . . . . Graham Taylor, Ferry Platt, James Mullenbach, Arthur Holt! What social prophets and builders we have lost within a few years! But what a heritage they have left us as we face tasks and burdens even greater than they have known! God help us that we may not fail to carry on!

THE ADVANCE

BOOKS BY ARTHUR E. HOLT

The Bible as a Community Book. New York: Woman's Press, 1920.
Social Work in the Church. Boston: Pilgrim Press, 1922.
Christian Fellowship and Modern Industry. Boston: Pilgrim Press, 1923.
Christian Ideals and Industry. With F. E. JOHNSON. New York: Methodist Book Concern, 1923.
The Fate of the Family. Chicago: Willett, Clark & Co., 1938.
This Nation under God. Chicago: Willett, Clark & Co., 1939.
Christian Roots of Democracy in America. New York: Friendship Press, 1941.

WHY MEN AND MISSIONS?

By Walter L. Templeton

[*The following address was given recently at a church service attended by the intermediate and high-school departments of the church school. Mr. Templeton is the Vice-Chairman of the Board of Directors of the Seminary. In business life he is Treasurer of Quaker Oats.*]

FRANKLY, "Why missions?" I am approaching the subject from this point of view—that unless we are convinced that Christian missions are still a major job of the church as they have been for nineteen hundred years, we may drop the question, "Why men and missions?" unasked. On the other hand, I have courage to assume that, when so convinced, Christian men will not wish or be willing to be left out of an undertaking so essential and so great.

I am impressed deeply with the privilege at this service of speaking on this subject to so many of our "men of tomorrow." Boys, if it may be possible to create in your minds an appreciation of the influence which Christian missions have had in the advancement of the world; if some seed might now be planted which some day would bring even one of you to devote his lifework and effort to this cause of world advancement, what a profitable morning this will have been.

In seeking material for this morning's study, I asked the assistance of two laymen. It is significant that both reminded me of those last words of the risen Master to his disciples:

> Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.

Shall we take this for the background of our thinking?

Sometimes it seems that we get a very narrow understanding of what the work of missions includes. Perhaps we forget the striking appropriateness of the word "missions." If you or I are sent to carry out an important undertaking for someone else, we are on a "mission." We are trusted with the responsibility of that mission. Someone to whom we owe loyalty has placed the success of that mission in our hands. We must not fail.

At a congress of mission organizations engaged in work in our own country—the Home Missions Council—the task of the church in that field was defined thus:

> The home mission of the church we would define as the effort, in the spirit of Christ and in fulfillment of His great commission, to win to Christian discipleship the people of North America and to Christianize the life of our nations. This task our Home Mission agencies share with all Christian forces of our lands.
>
> More specifically, we conceive that the task of Home Missions includes these objectives:
>
> 1. To win men and women to discipleship of Jesus Christ, to unite them with other disciples in the fellowship of the Christian Church, and to educate them for worship and service at home and abroad by helping them to discover and to accept for themselves and for society at large the full consequence of Christian discipleship.
>
> 2. To make the church available to those sections of America which lack its ministry.
>
> 3. To supply adequate church leadership where the work of the present church is unsuccessful or inadequate.
>
> 4. In the case of handicapped or retarded areas or under-privileged groups, to assist in

providing those institutions and services which are the necessary elements of a Christian standard of living to the end that the Christian community life may be developed.

Let us see some of the fields in which these objectives are being sought, what is being accomplished, and whether the results are worth while—both in the betterment of individuals and in the advancement of community life.

Take the case of the countryside and the small-town church. These minister oftentimes to small scattered groups who without that little church would have little or no helpful, friendly group contacts, no source of spiritual inspiration, no helping hand in days of sickness and distress. Yet that small church group alone is not able to support strong leadership and to provide adequate equipment to carry on needful activities. Is such a ministry not worthy of the help of more favored Christians, given in the name of the Master, who went about doing good?

Again, in our large cities, is it not worth while to support the fostering of churches, missions, and schools in problem areas? Sometimes these areas are stricken with poverty as in the districts surrounding Chicago Commons, Firman House, and similar institutions. Sometimes they are in newly developing districts, such as we see now around North Avenue and LaGrange Road, in which the very diversity of those moving in prevents the early formation of groups capable of setting up church or other religious service.

Then there are foreign-language groups —strangers in a strange land—with their especial need of guidance, sympathy, and leadership. There are now in this country more than two thousand Protestant religious centers serving foreign-language groups alone.

Shall any of these that I have mentioned be neglected because we do not believe in missions?

Out among the American Indians there are churches, schools, and hospitals. Shall we not be at least that considerate of these original Americans in their difficult adjustment to a new world not of their own making or choosing? Will not their transition be more successful—better for them and for the nation—if it is influenced by the Spirit and the principles of Jesus?

Then think of our Negro Americans, with their problems of economic difficulty, education, race relations—all needing Christian sympathy and guidance.

And "south of the border" lies Mexico, pouring its thousands into the labor camps and industrial areas of our country.

Going farther afield, some of us have listened recently to the story by Dr. Laubach of his work in the Philippines—particularly for ten years with the Moros in Mindanao. There, even ten years ago life was unsafe on the public highways; natives of other islands or provinces dared not mingle. I have heard these conditions confirmed by a Filipino once resident there. Now, says Dr. Laubach, in the sphere of mission influence a great change has taken place. By the quiet process of the infiltration of the principles of Jesus set out in friendly and helpful teaching and leadership, the Moros are rapidly learning to live together in peace, and great groups are being brought into orderly channels of living with happiness and hope. Is that not an accomplishment worth while?

In China, where as yet barely one in a hundred of that tremendous population may be counted Christian, yet in positions of prominence and leadership (in *Who's Who*) there is one in six. And of the foremost officials of the Chinese government —from General Chiang Kai-shek down— fully one-half are loyal Christians.

If you are interested in having your knowledge of foreign missions enlarged and your confidence strengthened, I commend Henry P. Van Dusen's *For the Healing of the Nations*,[1] which gives his impressions of Christianity around the world. He quotes a Canadian who visited the General and Madame Chiang Kai-shek on official business and was invited to evening devotions thus:

> I never expect to hear such a prayer again in all my life. The General began with a simple expression of thanks for their personal safety. Then he added thanks for the courage of the nation under fire. Then he prayed for strength for the men in the field and along the firing lines; he prayed for strength for himself, and added a most earnest plea for guidance and wisdom, that he should not fail the people.
>
> But the most amazing thing in his prayer was a plea that God would help him, and help China, not to hate the Japanese people. He prayed for the Japanese Christians and all the suffering multitudes of Japan whose impoverishment was making the war on China possible.
>
> In the simplest and humblest terms he laid himself at the service of the Almighty God, and begged that he might know the Divine will and do it on the morrow.

In the building of New China, whatever the basic plan may be, the measure of Christian influence surely will be the extent to which it is recognized by those in authority as furnishing the best foundation for the future life of China. In view of the profound effect already of Christian missions, Christian education, and Christian medical service, is it not worth every effort to carry that influence forward in the hope of still greater accomplishments in the building of China into a definitely Christian nation?

There are encouraging reports of results accomplished in India, Japan, and elsewhere. Time does not permit quoting them.

Finally, I must express my feeling that the danger point to Christian missions lies in the question of how deeply do the Christians in the home churches really believe in the goods they have to sell. Are we so thoroughly Christianized ourselves that we would be pained at heart to have anyone deprived of equal knowledge and opportunity? Do we believe that wherever human beings are found—whether in the Far East or the Near West, in America or in Africa—there it is the privilege and the duty of Christians to present the Gospel?

Among the conclusions of Van Dusen are these:

> For unnumbered millions of our humanity there is no slightest hope of release from disease, ignorance, superstition save in the coming of Christianity amongst them.
>
> Anywhere on our earth's surface today, go out to the last outpost of civilization—to the last doctor who is engaged in the private practice of medicine, to the last government school, to the last regular station of the great scientific and research foundations, to the last institution of general philanthropy. Then from that frontier, go on—on out into the wilderness or the jungle. Ultimately you may come upon a little grass-grown clearing, usually with its three buildings—a hospital, a school, a church; always in its fourfold ministry to human life—to health of body through medicine, to emancipation of mind through education, to general social and community advance, and to redemption of spirit through faith. The Christian Movement is the only world-wide agency for the amelioration of basic human need and the furnishing of the essentials for true living to all mankind.

"Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

[1] Published by Charles Scribner's Sons, 1940. Quotation used by permission.

TEN YEARS OUT

By The Class of 1932

[*What happens to a C.T.S. graduate during the first ten years of his ministry? The answers are as varied as the men themselves. But through the following letters runs a thread of gold—the testimony to the deepening of their spiritual lives. And their teachers note, too, the maturing of mind, the increased sense of responsibility, and the joy they find in the fellowship of Christian service in spite of all the discouragements of these tumultuous and tragic times.*]

Nelson I. Baxter
Iowa Falls, Iowa

TEN years bring many changes in any person's life but especially in the life of a preacher's family. Two children (Jean, eleven, and Winifred, three) have contributed greatly to changes of family life, and the usual "going-about" of the preacher from one church to another brings many changes in geography (Monroe Center, Illinois, one and a half years; Tomah, Wisconsin, four and a half years; Oskaloosa, Iowa, four years; Iowa Falls, Iowa, since September, 1940). Recently our family has grown even more, with Father and Mother Baxter living with us. So now "we two" have become "we six"!

As for changes in movements of thought in these years, it is hard to put such intangibles into cold words. There has been, of course, the usual polishing-off of the rough edges of youthful exuberance and innocence by the pounding of the hard blows of experience. A gamut of church trustees has contributed no little amount of such "polishing"! But over and above that inevitable matriculation in the school of experience, there has come a movement of thought and outlook—a movement from the pristine crusading of youth, through the battles of social action, through the doldrums of organizational ditch-digging, through the impending sense of approaching international doom, to . . . . well, to what it is hard to say. But certainly to a humbling awareness of the reality of human sinfulness, to a realization of the infinite tragedy which results from human refusal to follow the ways of God in personal life and in the affairs of nations, and most of all to an awesome sense of the supreme importance of the church, holy, catholic, consecrated. If I can somehow escape the clutching hand of our own enveloping totalitarianism, I hope to give myself in the days ahead even more diligently to the upbuilding of the church, and that primarily through development of the spiritual life of its individual members.

Charles J. Bissey
Denver, Colorado

Having attended the Seminary during one of the summer quarters I then completed my work in March, 1932, thus getting a three-month lead on my fellow-classmates.

The Congregational Church at Chamberlain, South Dakota, was my initial charge. There I was soon informed that this was an unusually difficult church to serve, one which would either make or break a minister. The members glowingly pointed to James Fifield, a former minister there, whom they felt they had helped to make.

After contracting typhoid fever nine months after my arrival there and being forced to be out six months with the ensuing sickness, I began to feel that it was to be "break" rather than "make" for me.

In 1934 I accepted a call to the Congregational Church at Ainsworth, Nebraska, where we remained for five happy years enjoying the co-operative fellowship there. I then came to the Berkeley Community Church of Denver, Colorado, in 1939, where we are still at work.

While in Denver I have attended the Iliff School of Theology several quarters and have completed my resident work for the Th.D. degree, doing the major portion of my work in the New Testament field under Dr. Rist.

Our family includes two children: Elaine Emily, age eight, and Ronald Charles, age six.

GILBERT H. CURRY
Salem, Indiana

Ten years out finds me the head of a family in which there are three children. It also finds me the head of the Methodist church in Salem, Indiana, a county-seat town of some four thousand natives in the hills of southern Indiana. It finds the years at work on the outward man, thinning the hair, creasing the face, and forcing the eyes to hide behind spectacles.

Time has also been at work on the inward man, forcing him to revise, re-evaluate, and reconsider many of the issues and questions of life. About the time one has a question answered another is pulled out of the bag. I despair of ever being complete.

The Christian way of life is still supreme. Time's forceps have not shaken that molar. It is still sweet to preach the "unsearchable riches."

The Bible means much more to me than it did ten years ago. It has become a mighty base from which the enemy cannot dislodge me. I am glad the critical issue of the Bible is over. Now we can all go to work on its more meritable parts.

Frankly I am disappointed with the church. It is too short on vision, too denominationally ingrown, and too indifferent and unenthusiastic about its great mission. The theological schools must send out men prepared to convert the church to essential Christianity.

After ten years the names on my Seminary diploma mean more and more. One realizes that one of the chief values in attending a seminary is the association with its leaders and teachers. I find it good to be able to say, "Yes, I know Dr. Palmer. When I was in the Seminary, I had several classes under him. One thing he used to say to us I will never forget: 'Keep your coat buttoned up, stand up straight, have something to say but don't get boisterous.' "

KIRK M. DEWEY
Sylvania, Ohio

Two ideas in ten years is my record!

It has been almost ten years since God was changed for me from a conception to think and talk and preach about to a Person to live with. To find time and again that when one faces a task too big for one, God is there at that moment supplying the resources needful—this is an experience which never ceases to be thrilling, and one which has liberated me from much worry and much ineffective work.

The second idea is that we, being human, can almost never do anything good without involving some evil consequences. Foolish therefore my years of preaching "be ye perfect." More foolish by far my unconscious assumption that I should appear perfect in the eyes of my parishioners, and my chagrin that I never did! But now in the spirit of Adler's phrase which Rollo May has made meaningful to me —"the courage of imperfection"—I plunge ahead the best I can and encourage my people to do likewise. And we sympathize with each other that, no matter how hard we try to do right, we are inextricably bound up with the evil both within and without us. This doctrine has helped me to understand my fellow-men, and, with the experience of God's forgiveness and my associates' forbearance, it has liberated me from some unhealthy inhibitions.

Outwardly these ten years have been uneventful though full of activity. The first four were spent in Oak Lawn, Illinois, and the last six in Sylvania, Ohio. They have been years of rich fellowship with my wife and two daughters and the many friends and associates along the way. Opportunities have come to make a contribution outside my parish as teacher and dean in young people's summer conferences and on various denominational and interdenominational committees. My church and I are now engaged in helping to start a new church in a rapidly growing section of Toledo near us.

KENDRICK GROBEL
Stafford Springs, Connecticut

The conviction of a decade ago that my life-work lay in work on, in, and for the New Testament has grown. First, there were two years of intensive work *on* the New Testament in Germany—thanks to the Ford Foundation, the Seminary faculty, and Baxter's decision to waive his rightful prize. There Martin Dibelius taught me something of the power of sheer deduction in approaching truth. Rudolf Bult-

mann taught me the paradox that the most incisive scientificality (*Wissenschaftlichkeit*) and traditional faith are not ultimately incompatible. Karl Barth—never formally my teacher—taught me that the final pronouncement of the scientific investigator is not "the last word" but only the end of the prolegomena to Christian understanding.

There followed two years of rewarding work *in* the New Testament as instructor at Hartford Seminary. And now the end of the sixth year of work *for* the New Testament as a pastor at Stafford Springs is approaching—for if a minister is not a propagator of the faith of the New Testament, what does it matter what else he is or does? Membership in the Society of Biblical Literature has spurred me to deliver before that body four papers, two of which have been published Music continues to be my chief avocation. It was music that first brought my wife and me together, though theology had introduced us. With violin and piano, or the lute and our voices, we have spent many a delightful evening. Other hobbies are Byzantine musicology, Dano-Norwegian linguistics (for Kierkegaard), and local history.

Five years as a scoutmaster of run-of-the-mill boys have done much to keep my feet on the ground. But my practical education is being best provided for by active parenthood to Olaf, now six, Arthur, four, and Stella, eight months.

GLENFORD W. LAWRENCE
Chicago Commons

In my ten years out I have continued my work at the Chicago Commons and at the Tabernacle Congregational Church. In the more than two decades I have worked and played, laughed and cried, with folks of various religious backgrounds and national origins. I have watched heroism and cynicism, quiet suffering and submission, on the one hand, and crime, on the other, grow out of the situations which the depression brought. These experiences have changed my idea of the function and program of the church.

It is my honest conviction that the church can never be a vital force in promoting Christian attitudes and behaviors so long as its main emphasis is upon church services rather than upon rendering service to mankind. We need more of the Quaker philosophy of the Gospel of the Deed and the organizational machinery to implement it.

Frequently I am depressed as I see lives ruined, while ministers and congregations devote themselves to enjoying the aesthetic experience of beautiful music, lovely stained-glass windows, and masterful sermons. Then I recall painfully how my own conscience operated during a summer pastorate in the mountains of Wyoming. One Sunday morning as I was walking rapidly along the road to conduct a church service in a village some miles distant, I met a woman going in the opposite direction who was having a terrible time driving a contrary cow. I stopped to help her for some time, then felt that I must hurry along for the morning service. It seems to me now that I should have stayed with the woman and the cow until the job was done.

In short, I am convinced that we need many, many more Mullenbachs, Holts, Taylors, and McCullochs (seniors and juniors) if the church is to play the part that it should in saving men during these critical days and is to be the powerful leader it should be in bringing to birth such a brotherly society as will make another extensive war impossible.

HENRY FAVILLE MAXWELL
Flossmoor, Illinois

These have been years of progressive happiness in the ministry. The first two, at Oxford, brought lasting friendships, a diploma, and a degree. Mary Elizabeth is all that could be desired in a minister's wife. Henry is six years old.

"Extra-curricular" experience has accompanied regular duties. In my first pastorate, the college church at Ashland, Wisconsin, I taught sociology, economics, and English in the college, keeping active in summer conferences and county-wide organizations. Then Ladysmith offered service as northwest representative of the Wisconsin Council of Churches, Superior Association moderator, and president of the county ministerial association. Here, in suburban Chicago, the immediate challenge is the assimilation of the 60 per cent increase in membership during 1941.

My outlook and philosophy have matured more than changed structurally, through much reading, study, and practice. The fundamental principles have stood firmly. Here are some time-corroborated maxims: The Christian message can be preached positively to both fundamentalists and modernists simultaneously. It pays to be positive and inspiring and not negative or scolding. What one is, is as vital as what one says. Ministers need patience, tact, courage, and a sincere, dynamic personality. Congregations demand ministers of action. Biblical, psychological, and theological sermons seem among the most popular.

There is no substitute for personal visitation in building up a church or any greater aid to pertinent preaching.

I emphasize the junior church idea, religious drama, and summer conferences increasingly in our multiple-activity youth program.

In administration these years have meant discipline and practice in meeting executive-minded businessmen on their own grounds. A minister is expected to be informed and competent; and he actually has this advantage—that church administration is his special province.

Last but not least, in building society and the church of the future the techniques of our social ethics department are indispensable to intelligent leadership in the local church and community.

JOSEPH Q. MAYNE
Detroit, Michigan

Since finishing the Seminary I have served for five years a church in a county-seat town in Iowa; five more as associate pastor of a large metropolitan church; and since July 1, 1941, as executive secretary of the Detroit Round Table of Catholics, Jews and Protestants, affiliated with the National Conference of Christians and Jews.

Just a few impressions:

People are not greatly interested in traditional theology but tremendously concerned with life and its basic philosophies. Most of our towns are overchurched, while the great cities are underchurched. There is much anonymous religion in evidence; in clubs, lodges, society, and schoolroom the religious message frequently gains as sympathetic a hearing as in many a church. This anonymous religion, however, drifts without direction. To capture this devotion for the church is a truly challenging undertaking. At present I have entered what is to me but a broader phase of the ministry in the endeavor to create friendly understanding and co-operation among the major faiths of this great city. Detroit does not respond too easily to an idealistic program because of its background of mechanism and materialism. However, there are heartening signs of a change of spirit and climate which will bring about a firmer basis of understanding. The impact of tremendous world-events is felt nowhere perhaps with the force that it is felt in this city which is sometimes called the world's industrial capital. Young people in particular feel the force of this revolutionary change in their life. They are courageous but baffled, for it means almost a complete reorientation toward what they had pledged regarding it as basic and important. I am more than ever convinced that the churches and interfaith organizations must keep in close touch with young people, for in them is the hope of the future.

I have no doubt as to the ultimate success of a program of interfaith co-operation. It is one of the great ideas of our time, and, as someone has said, "nothing is so powerful as an idea whose time has come."

Allow me to say that I feel more and more deeply indebted to the Seminary and the University for the education and inspiration which I have derived during my course of studies. The fellowship that I have had on the field with many of those whom I knew during my years on the Midway has been a very real joy.

JAMES C. MEAD
Pontiac, Michigan

Having had but three quarters at the Seminary following graduate work at Northwestern and Garrett, I still feel closely drawn to it and am confident it will always be so. Thus, I am not ten years *out*. I go back to Ministers' Week when I can and much more often via the library service, the Faculty's outreach, and the memory of an atmosphere. So it is ten years along but not out, I hope.

The Pontiac church is my first, after a three-and-one-half-year interneship at Grand Rapids, where I went the fall of 1932. The following year I was married and ordained. Doris and I had a great summer at Columbia and Union in 1934 and a glorious trip through Europe in 1935. Other years have been fruitful too, giving us Carol Joyce in 1938 and Marily Doris in 1941.

The only distinction my ministry seems to have had is that I became the minister of a church which had a huge debt on a building which could not be used. However, some of that has been rectified, and we have great hopes. I have come to know both management and labor here and the problems, anxieties, dreams, and mistakes of both. Despite the greater mutual understanding, all is not well in either house, and perhaps only the coming economic revolution will resolve selfish shortsightedness and bring co-operation and security.

While my ministry has been pastoral and sociological in emphasis rather than theological and philosophical, every year has brought a greater desire to be well grounded in the latter. And it has been this same desire which has driven me to deeper searchings in devotional living as the only open channel for minister and people through the sea of crisis and conflict. Such an emphasis gives a parish program and organization a new and better reason for existing and makes creative adult education the chief concern. If Christianity is to bind the world together in love, our ministries must do that now in local churches.

CHARLES FRANKLIN PARKER
Prescott, Arizona

Upon graduation, you will recall, Jo and myself went to St. Louis in response to the call of the Fountain Park Congregational Church. I was pastor there in all about twenty months. During that time the church was led to a very great decision—namely, because of shifting population, to dispose of its fine property and dissolve its organization. Upon the completion of this work we left for Prescott, Arizona, where we are now completing eight years of service.

The Prescott Church is the oldest in the Southwest Conference (founded in 1880) and was for many years the only self-supporting church in the area—the Conference is still missionary in status. During these eight years the membership has grown, the program has been enlarged, a new $25,000 youth center has been built, and the church has become an associate of the Federal Council and the World Council of Churches. Also we now have our own "ministers abroad" in India.

The years have brought many larger contacts and experiences. I have served as moderator of the Arizona Association and now am moderator of the Southwest Conference. Too, one of the unanticipated joys has been the privilege of serving each summer as chaplain to hundreds of young people who come into this area for summer camps and conferences.

The outstanding events in our personal experiences during these years were the birth of our daughter Kitty Jo in April, 1937, and the "birth" of my first book, *Peace unto You*, which made its appearance last month.

As to my changes in thinking and attitudes, suffice it to say that I believe myself to be something less as a "reformer" and more a believer in personal "regeneration" as a means of bringing in the Kingdom of Righteousness. Love rather than organization and strategy is most important.

CLARENCE E. PARR
Fargo, North Dakota

Ten fateful years! To us who went forth from the Seminary ten years ago was given the opportunity of sharing in the social drama during a peculiarly fluid period of history. All about us were evidences of forces at work which, if allowed to go on unrestrained, would certainly bring chaos and tragedy to mankind. But even as we viewed the gathering clouds, we also saw many things which gave us hope and enabled us to go forward with confidence and courage. Not the least encouraging factor in all our striving was the consciousness that we had in our midst a great leader of social vision and deep religious passion in the person of Arthur E. Holt. His recent sudden and untimely passing is a great loss to the entire Christian fellowship. He was a great soul, and we shall miss him sorely in the days ahead. Because he passed on to us something of his

spirit and devotion, we shall try to carry on the torch which he has laid down that the ideals for which he stood may yet one day be realized.

It has been my happy privilege, through the major portion of the last decade, to give my time and energy and what ability I possess to working in one parish and one community. As I write I am just completing my seventh year as pastor of Plymouth Church. I cannot claim any startling achievements through the years, but I have tried faithfully to interpret the Christian faith in a vital and meaningful way to men and women and youth of our age. It is our happy opportunity, here at Plymouth, to minister to a large student and faculty group from our state college. No matter how things may be going otherwise, it is always immensely stimulating to work with the student mind, and it is in this area where one sees the most hope and finds some of the richest rewards for his efforts. I have come also, through the increasingly more difficult days through which we're passing, to learn what it means to be a Christian pastor. To be able to walk with friends through some dark valley and afford them some small comfort and encouragement is indeed a rare privilege. There is no longer an easy place in the ministry; what normal red-blooded man wants one anyway? But there is certainly abundant opportunity for helping people to achieve a sane and satisfying philosophy of life. I'm glad that I have the opportunity of being a Christian minister in such a day as this, and to all of my friends I would say hail and good courage for the days ahead.

VERNON W. RICE
Sidney, Montana

Freddie, aged eight, explaining things to Carol, five, from his vantage point of superior age and wisdom, was overheard to say, "Yes, but by then I'll be an old man, like Daddy." It's a bit disconcerting to be classified that way, but thinning hair and a careful check of the calendar reveal a certain measure of truth in my son's observation.

Esther and I were married my last year in the Seminary. Our first pastorate was at Curtis, Nebraska. There I was ordained, with my brother, Glen, preaching the ordination sermon, and my cousin, Claton, giving the charge to the candidate. We spent three years at Curtis, and two years, immediately following, at Cambridge, Nebraska, on the edge of the dust bowl. They were difficult years, with problems that would have tested a seasoned minister. Without the encouragement of fellow-ministers, I doubt if we would have had the courage to stay with the ministry.

Three and a half years at Walsenburg, Colorado, followed, again with the fine fellowship of other ministers playing an important part in giving us courage for unusual difficulties. Then, in the summer of 1939, there came the call to our present parish, at Sidney, Montana. It has proved to be a field of exceptional opportunity. Our years here have been busy, rewarding, and happy.

We have had the pleasure of dedicating two new Hammond organs—one in the church at Walsenburg, and one here at Sidney. We have been especially interested in building helpful worship services, and, with Esther's help, we have been able to achieve a good measure of success in this field.

I find real satisfaction in my chosen calling. There have been times of discouragement when other fields of endeavor have looked attractive, but always there has been the feeling that this is, really, a "calling." What real joy there is in sharing the great tenets of our faith with people who forget or ignore them so easily! What satisfaction it brings to help people find a foundation of rock on which to build a life, when grief or disappointment or the strain of these chaotic times threatens to engulf them!

Whatever the next ten years may bring, I am confident that we who are called of God to preach his Gospel are in a most strategic position to minister to the needs of the world.

GEORGE MONROE THOMAS
Rutland, Massachusetts

We stayed in Jamestown from 1932 until the fall of 1940, when a fellowship was offered for graduate study in pastoral care at Andover-Newton in Newton Center, Massachusetts. We sold most of our possessions and loaded up a "Chevy-lopy" in August. It took us two weeks to visit across country to the East, and it was a rare experience in appreciating the vast expanse of friendliness in our land. Per-

haps the slowness of our journey or the venture into a new part of the country gave us added understanding. It had never come before in trips to the west coast or to the South.

During the year at Andover-Newton there were opportunities to catch up a little in the fields of psychology, with the help of Allport and Sheldon of Harvard, theology, under the inspiring and challenging teaching of Ferre, and poetry, as only Dr. Wilder can give it. Dr. Macfie Campbell of Harvard and Dr. Philip Guiles of Andover led out into the new fields of methods in pastoral care for one's parish work. At New Bedford experimentation was carried on in developing a young people's program and a ritualistic junior church from January through June. Then we moved to Cape Cod for a vacation between Sundays for three weeks in June. In July and August there was an opportunity to serve a Presbyterian church near Manchester, New Hampshire, and provide a recreational program as well as a vacation church school for young people there. On the first of September we began our work in Rutland. Ours is the only Protestant church in a village of two hundred and fifty families, so there will be an opportunity to see what can be done with those theories we learned at C.T.S. for use in that day when all denominations are one!

We have one son, Robert Warren, who is now almost five years old.

WALTER HORACE UPTON
Springfield, Missouri

For something over nine years after leaving the Seminary I was in Davenport, Iowa, at the Edwards Congregational Church. I finished my residence work in the summer of 1931 and went to Iowa, writing my thesis and taking my degree in the spring of 1932. I commuted during that spring quarter, that I might be near Hammond Library, which proved to be an inestimable source of supply for the writing of my thesis, "The History of the Edwards Congregational Church." This was published in 1939 as a centennial feature of the church in the spring of that year.

Each winter during the intervening time I have returned to the Seminary for Ministers' Week. I think I may have missed one. Several summers I have attended the Pastors' Institute at Chicago. Circumstances have been such that I have been in attendance at every meeting of the General Council since my graduation and most of the meetings of the Midwest Regional Council.

In addition to raising money to pay off church mortgages, entertaining the state conference, and the like, mine has been the work of the average parish minister. The experience has been fruitful and rewarding—to me, at least. I have done a lot of writing for my own discipline, most of which has not as yet noticeably impressed publishers. A couple of books, still in manuscript form, and some verse.

In the fall of 1940 I came to Springfield, Missouri, as minister of the college church. Less than three weeks after our arrival here Mrs. Upton was taken by death. This was, by all odds, the most devastating experience of my life. It has disturbed the roots right where they had taken hold. But as baffled and confused as I have been as a result, I am sure it has made me a much more effective parish minister, and it has solidified and deepened my preaching as nothing else could have done.

In addition to my work with the church, I am teaching courses in Christian ethics and philosophy of religion here at Drury College and counseling with students.

Our close proximity to two of the largest army camps in this entire area brings soldiers into our midst constantly, and thus the war is brought to our very door. And so, with "one foot in heaven," I'm trying to keep the other from slipping on the banana peel.

ALUMNI NOTES

Compiled by Benjamin W. Robinson

1941. The Class of 1941 has circulated a round-robin letter containing much more personal information than was printed in the "Alumni Notes" in the *Register* of last November.

1940. Paul Gia Russo has been called to the Pilgrim Church of Milwaukee, where he began his ministry on February 1. Mrs. Gia Russo, who has been registrar of the Seminary, is dutifully going with him. Many of us knew her in the earlier days as Eleanor Bauer. Her long service at the Seminary has endeared her to many of our students past and present.

1938. Merrill Beale has begun his pastorate at the First Congregational Church at Gary, Indiana. A recognition service was held January 4, at which a number of Seminary fellows took part.

1937. John Atwood, who has been a near neighbor of Merrill Beale and has had a church at Fall River, Massachusetts, moved January 1 across the continent to the First Methodist Church of Northridge, California, the same date on which Merrill came to Gary, Indiana.

1937. Chauncey Blossom has been called to the Lyndale Church in Minneapolis.

1935–37. Fred E. Luchs of the Community Presbyterian Church, Athens, Ohio, was one of the ministers in America to exchange pulpits with English ministers in 1939. He preached in London, Liverpool, and many other cities, including also the American churches in Berlin and Paris. He was a delegate to the World Youth Conference in Amsterdam. He has had articles and sermons published in periodicals, including the *Christian Century Pulpit*, the *International Journal of Religious Education*, and *Social Progress*. He has been in Athens since 1937.

1935–37. C. Earl Page is now serving the Pittsfield–Summer Hill Parish. A "singing tower" has been installed in the church. His son, Vernon Spenser, was born September 6.

1937. Phillip Sarles has been called to the Congregational Church of Dallas, Texas. For the past few years he has been pastor of the Congregational Church in Emporia, Kansas.

1935. William A. Jacobs is pastor of the First Congregational Church of Cedar Rapids, Iowa. We have seen the "Annual Report" which shows the good service of the church. It includes the projected program for 1942, both by departments and by dates. It makes the bound document quite impressive.

1932. Charles Franklin Parker has just published a new book of personal devotions entitled *Peace unto You*. It is richly illustrated not only with local poems but with forty-one pictures of Arizona scenery.

1926–27. Leon Miller, "El Vergel," Angol, Chile, is having interesting problems in his teaching. His November mimeographed letter tells of the death of President Cerda of Chile. His earlier letter tells of Nazi activities and of measures to limit them.

1923. Guy L. Barnes is executive secretary of the Billings Polytechnic Institute in Montana. His two children are in college there. So the family is together. He sends greetings to his Seminary friends.

1918. John F. C. Green, Evangelical-Congregational Church, McKeesport, Pennsylvania. The congregation observed the fifteenth anniversary of his pastorate on December 7. A very beautiful service was followed by a reception. A billfold full of bills and a beautiful floral basket were included.

1899. A. C. Warner, pastor of the First Congregational Church of Springfield, South Dakota, writes an interesting letter and gives us the details about the life and death of Dr. Camfield, and describes the stimulating ministers' convocation in which Professor Pauck took part.

1888. James Burton Adkins is now at 350 College Street, Lewiston, Maine. In his early days he spent fifteen years with the Society for the Friendless in Iowa, an organization for reclaiming prisoners. He served churches in Bloomington and Blake's Prairie, Wisconsin, and later churches in Colorado, Kansas, Massachusetts, and Iowa.

In Memoriam

1936. Floyd Yinger passed away in January. His courage never failed to the very end. The news was sent to us by his brother, Homer Yinger, of the First Congregational Church in La Crosse, Wisconsin.

1897. Dr. Charles Edwin Howard died on December 31, 1941, at Tabor, Iowa. He had not been in the active ministry for some years but had served churches in Nebraska since graduating from the Seminary.

1893. Charles John Hansen graduated from the Danish-Norwegian Institute in 1891. For many years he served as professor in North Park College, Chicago. In December, 1941, he passed away in Turlock, California.

1891. Lewis E. Camfield, born in 1860, died October 2 after a life of remarkable service. In 1912 the Seminary honored him with the degree of Doctor of Divinity. His influence will long continue not only in South Dakota but in many parts of the world. The founding of Ward Academy in 1893, twenty-seven miles from a railroad, is only one of the marks of his spiritual vision.

1888. David O. Richardson died last summer in Oregon, Illinois. Rev. H. A. Cotton (1888) gave us the news. Richardson was born of missionary parents in Turkey and, after graduation from Beloit College, went back to Turkey. Later he served Congregational churches and the Children's Home Finding Society in Wisconsin.

Professor Frederic B. Oxtoby, who was instructor in Old Testament Literature in the Seminary from 1910 to 1915, died October 19 at his home in Jacksonville. He had been head of the Department of Religious Philosophy at Illinois College in Jacksonville since 1927. Many of us remember his friendly leadership, his careful scholarship, and his high ideals.

FACTS ABOUT MINISTERS' WEEK

February 2–5, 1942

ATTENDANCE: 211. (This number actually registered. Many more attended the public lectures.)

STATES REPRESENTED: 19—Illinois first, with 87; Wisconsin second, with 24; Iowa third, with 20; and Indiana fourth, with 12.

DENOMINATIONS: 22—Congregationalists first, with 114; Presbyterians second, with 18; Methodists third, with 16.

FEATURES: *Alden-Tuthill Lectures*, "The Churches and the Present Situation," by Kenneth Scott Latourette, Professor of Missions and Oriental History in Yale University.

General lectures by Oswald W. S. McCall, Thomas M. French, Henry N. Wieman, Rabbi Jacob J. Weinstein, and Maynard Krueger.

Short courses by Professors Palmer, Pauck, Robinson, Williams, Boisen and Beatty, Eastman, and Snyder.

The Twenty-ninth Triennial Convention, the Alumni Association meeting, and the Seminary banquet.

EXPENSES: Everyone paid his own expenses, including travel and hotel bills.

BOOK REVIEWS

Jesus in Action

By Benjamin W. Robinson. New York: Macmillan, 1942. x+218 pp. $1.50.

Every endeavor to rediscover Jesus is an adventure into reality. In making such an exploration in this book, Dr. Robinson shows not only the fruits of his scholarship but also the clarity of his spiritual insight and the ardor of his personal faith.

He has undertaken to interpret Jesus as a man of action. Positiveness is the motif of the book. We are led to see Jesus as a "positive personality," to understand his "positive program," his "positive use of previous religion," and, finally, his "positive teaching." No one can read this book and still think of Jesus in mild, sentimental terms. In him was life—vigorous, affirmative, dynamic, ceaselessly positive!

The very strength of this book is its limitation. One cannot make the idea of positiveness the clue to the career of as balanced a life as Jesus' without some unconscious warping of contradictory evidence. Jesus was thoroughly committed to his Father's will, but there were periods of tentativeness and uncertainty leading up to the discovery of that will and the positive action which followed. The valuable emphasis of this book results in an underportrayal of the anguish and the struggle of Jesus' inner life. The terrible tension of the temptation and the inner tragedy of Gethsemane and Calvary require something more than the open-sesame of positiveness to reveal their meaning.

The book is rich in reverent and appreciative insight. It shows the powerful, creative, God-guided figure which is the *sine qua non* of the Christian movement. Dr. Robinson describes the life and work of Jesus in these words:

> He came to pour out upon men a heart of perfect love which was the revelation of that God whom he called Father. He came to bring every man into perfect health and activity like his own. He was the normal man and he wished to conform the abnormal children of men to his own image. His life was the fullness of the outpoured positive and affirmative. Every human being upon whom his grace and power took effect was made whole, active, and, so far as they would receive his grace, a power of outpouring purity and beneficence like himself.

Harold Leonard Bowman

This Christian Cause

By Karl Barth. New York: Macmillan, 1942. 75 cents.

Barth's much publicized *Letter to Great Britain from Switzerland* has been issued under this new title in an American edition. Christians will read it with divided feelings. While none will be able to deny Barth's unique charm and power as a writer (which is also apparent in the letters to the French Christians that are are included in this publication of the letter to the British Christians), many will be confounded by his reasons why this war should be waged ardently in the name of the risen Christ. Contrary to common opinion, Barth's argument is entirely in line with the *Church-Dogmatics*, now in process of publication, in which he expounds his radically one-sided theology of revelation. Those who wish to understand his interpretation of this war against the Nazis as a Christian police-measure in defense of the righteous state against Hitler's anarchism and nihilism should read also his booklets on *Church and State* and *The Political Question of Our Day*. In my opinion, Barth's biblicist justification of the British (or Allied) cause against the Nazis stands unique in Christian history. His criticism of natural law, in the light of which participation in this war by Christians can be justified, reveals the untenable one-sidedness of his whole theological platform. The rejection of natural law appears all the more arbitrary in view of the fact that the tone of his letter is deeply determined by his very strong Swiss sentiments and resentments!

John A. Mackay has provided the letter with a thoughtful Introduction. It is marred only by a characterization of the "sick" German people as "heirs of a mystical paganism with which Martin Luther did not take issue but which he helped to idealize." When John

Mackay concludes that "this, even more than Adolf Hitler, is the crux of the German problem," I hold that he is talking pure, unadulterated nonsense.

WILHELM PAUCK

A CATHOLIC DICTIONARY

Edited by Donald Attwater. New York: Macmillan, 1941. 575 pp. $1.98.

This handy volume can be recommended to all who desire quick information on Roman Catholic practices, doctrines, and affairs—past and present. This reviewer has found the articles that he has read reliable. He also records his amusement at the anti-Protestant bias that is generally spread throughout the work. For instance, readers are informed that the term "church" is applied only "as a courtesy" to "groups and associations of Protestants."

WILHELM PAUCK

CHRISTIAN REALISM

By John Bennett. New York: Scribner's, 1941. xii+190 pp. $2.00.

Is a Christian theology possible for modern Protestants who insist that Christian belief should be intellectually reasonable and that it should avoid the pitfalls of both romantic optimism and morbid despair? In this book Bennett has given us a compact outline of a theological point of view which seems to this reviewer to embody much of the achievement and the promise of just such a theology.

Bennett seeks to avoid in his realistic point of view the pitfalls of both optimism and pessimism. He insists on bringing all the assertions of faith under empirical criticism wherever possible. He understands and appropriates the insights of Continental theology into the sin of man; but he refuses to surrender the liberal faith in God's cumulative achievement of good in history and in man's capacity for creative response to God.

The busy minister will find this brief book especially valuable. In readable, pungent paragraphs Bennett has outlined a mature perspective on the central realities of Christian faith, God, man, the Christian life, Christ, the church, and the problem of evil. He writes with great clarity, but he is no dogmatist. He turns a common neo-orthodox criticism of liberalism against the critics in these words: "Reason that is disciplined by facts and that leaves many questions open is less suggestive of pride than the faith that breeds dogmatism in theology."

When ultimate theological convictions are under discussion, this realist insists on keeping the argument closely related to contemporary ethical decisions. The pages on pacifism are written with a fairness and a Christian spirit which should be welcomed by pacifists and nonpacifists alike.

These elements represent the achievement in American theology of a new sanity and power. The future promise of that theology is in its willingness to seek for new light from any quarter on the problems of the Christian faith. In Bennett's final chapter on the mysterious interweaving of good and evil in human life we see an honest Christian mind looking squarely at the reality of evil without fear and without being betrayed into a blind assertion either of God's complete rule over all events or of his abandonment of his eternal task.

The book is genuinely useful in the highest sense of the term, but it is more: it is profoundly reassuring amid the strident voices of our time.

DANIEL D. WILLIAMS

FOUNDATIONS FOR A SCIENCE OF PERSONALITY

By Andras Angyal. New York: Commonwealth Fund, 1941. xii+398 pp. $2.25.

This book originates in the growing recognition of the fact that our attempts to arrive at an understanding of personality have suffered by reason of their fragmentary character. We have been coming to the task as specialists in psychology, in education, in psychiatry, in sociology and have therefore lost sight of factors of central significance

The present attempt represents a "holistic" approach. It proceeds from the view that the personality is a unitary process in constant and intimate relationship with its environment and seeks to develop a set of concepts that are "psychophysically neutral."

The author is a German-trained physician

and psychologist who has also studied under Adolf Meyer of Johns Hopkins and Edward Sapir of Yale. He is now serving as director of research in the Worcester State Hospital.

Fundamental to his thesis is the view that the personality is a dynamic organization whose life-processes are "directional" rather than "teleological." That is, there are no fixed goals but "trends" which define what object can become a goal. Chief among these are the trend toward increasing "autonomy" and the trend toward increasing "homonomy." By the former he means the expansion of the inner organization—its growth in power, in complexity, in unification. By the latter he means the tendency to share, to participate, and to conform to superindividual units such as the family, the state, and a meaningful world-order.

Other useful concepts are set forth, all of them in terms that are little worn by usage.

The book is well organized. Each chapter is carefully summarized. The exposition is, however, abstract and bristles with ponderous words.

The reviewer has found the book of no little interest on both the positive and the negative side. Some of the ideas are stimulating, and the scheme set forth lends itself readily to the study of religious phenomena. On the other hand, he has his doubts regarding such a highly conceptualized system set forth in such elaboration apart from the empirical data upon which it must rest.

This is a book for the specialist rather than for the general reader. Its chief interest to the minister of religion lies in the fact that it attacks a problem in which he is vitally concerned and points out justly a grave deficiency in our present-day approach to that problem.

ANTON T. BOISEN

ESCAPE FROM FREEDOM

By Erich Fromm. New York: Farrar & Rinehart, 1941. ix+305 pp. $2.50.

Dr. Fromm is a German psychoanalyst, now in New York City, who has for some years been working on the sociological implications of the Freudian doctrines. In this book he seeks to explain the fact that millions of men in Germany have shown themselves as eager to surrender their freedom as their fathers were to fight for it and that the same attitude is also found in other nations.

To the student of religion the book is of interest because of the fact that, in seeking the answer to his question, the author makes an extended survey of church history and places most of the blame on Luther and Calvin.

Where in the Catholic church the relationship of the individual to God had been based upon membership in a kindly group, Protestantism made him face God alone. Protestantism substituted internalized authority for an external one. There may be those who think that this means freedom, but psychoanalysis has shown that conscience rules with a harshness as great as that of external authority. More than that, the orders issued by conscience are not governed by the demands of the individual self but by social demands which have assumed the dignity of ethical norms. Its rulership can thus be even harsher than that of external authorities.

Dr. Fromm explains Luther's conduct in terms of the isolation and powerlessness of an individual whose attitude toward the world is one of anxiety and hatred. In freeing the people from the power of the church, he made them submit to a much more tyrannical authority—that of a God who insists upon complete submission as an essential condition of salvation. His faith was the conviction of being loved upon the condition of surrender.

In both Luther and Calvin he sees an all-pervading hostility. Not only do they belong personally in the ranks of the greatest haters among the leaders of history but their doctrines could appeal only to those who were driven by an intense repressed hostility.

Protestantism has made men more independent, self-reliant, and critical, but it has also made them more isolated, alone, and afraid. Such isolation is unbearable, and, instead of advancing into the full realization of positive freedom, multitudes prefer to escape into new dependencies and submissions.

Dr. Fromm finds the ideal of positive freedom in the conviction that there is no higher power than man's unique individual self and that the growth and realization of man's in-

dividuality is an end that can never be subordinated to purposes that are supposed to have greater dignity.

For the minister of religion this book is chiefly of interest because it is attracting considerable attention among the "intelligentsia" and reflects a point of view which needs to be taken into account.

It may be noted that Dr. Fromm seems more afraid of conscience and of God than he is of Hitler and that his major premise that men in Germany and elsewhere have been eager to give up their freedom might find a far less recondite explanation in the requirements of a war situation.

ANTON T. BOISEN

THE NEW TESTAMENT IN BASIC ENGLISH

By a committee of biblical scholars under the direction of Professor S. H. Hooke. New York: Dutton, 1941. 548 pp. $2.00.

What are your ideas about an international language that could be used for universal communication in a world-wide effort at brotherhood? If some existing language could be simplified to such an extent that everyone could master it, what a forward step that would be! The Orthographic Institute of England has reduced the 414,000 words in the English dictionary to a vocabulary of 850 words which are recommended to everyone who wishes himself to be easily and universally understood.

Now we have the New Testament in this "basic English." The translation, first published last June, is already in its tenth printing. The imagination is taxed to comprehend what this means. Anyone with even a grammar-school education, people in country and city, children and old folks, men and women of countries round the world, have this easy book to read and understand. Its use in Sunday school, in young people's conferences, and in every phase of Christian life will be quickly apparent.

To be sure, it is easy to make suggestions for improvement in almost any new invention. The translators have felt it necessary to add a hundred "poetical" words to the 850. That is good judgment, perhaps, but then the translators round out an even 1,000 words by adding 50 "biblical" terms. Here is where those who believe in the popular quality of the New Testament literature would like to raise some questions. The word "begat," which used to be such a favorite in the King James Version, has been omitted entirely. The word "virgin" is now "young woman," but the word "circumcision" has unfortunately been retained not only in Paul's letters but elsewhere.

Another handicap of "basic English" is its overuse of nouns, especially abstract nouns, as compared with simple verbs. To a layman it seems unnecessary to say "undergo death" instead of "die," or to do "damage" instead of "harm," "have knowledge" instead of "know." But there may be some reason for this which the present reviewer cannot understand.

These minor criticisms pale before the glory of simplicity of statement. "Foreordination" and "predestination" have disappeared. Instead of "having foreordained us" (Eph. 1:5) God has "designed" us "for the position of sons." The translators have had to do some hard thinking to discover the meaning in many passages. The result is that even for the trained Bible student there are new meanings on every page, full of life and suggestion for modern application.

BENJAMIN W. ROBINSON

DOCUMENTS OF THE PRIMITIVE CHURCH

By Charles Cutler Torrey. New York: Harper's, 1941. 309 pp. $3.50.

Here is another expression of Professor Torrey's thesis that the New Testament gospels were written early, about the middle of the first century, and in the Aramaic language. In this volume he extends his thesis to the first half of the Book of Acts and to the Book of Revelation (A.D. 68). His early dating is not accepted by New Testament scholars in general and stands little prospect of being accepted. There is plenty of evidence to uphold the later standard dating.

While we cannot agree that our Four Gospels and half of Acts and all of the Book of Revelation were written in Aramaic, there is no doubt that Jesus himself and his first followers spoke Aramaic. Collections of the sayings and deeds of Jesus were made in Aramaic either oral or written, and such collection

were later translated into Greek and used either in Aramaic or in Greek as sources in the composition of our gospels. Hence, anyone who is not afraid of the occasional lines of Hebrew and Greek will find very much of interest and value in this new presentation.

BENJAMIN W. ROBINSON

RELIGION AND THE WORLD OF TOMORROW

By Walter W. Van Kirk. Chicago: Willett, Clark, 1941. 150 pp. $1.50.

Small, compact, factual, informative, timely—all these adjectives apply to Walter Van Kirk's new book, and then you need some more. It is irenic without being namby-pamby, constructive but not combative, and it has clarity without oversimplification and sets forth a program but avoids partisanship. In these days when pastors are perplexed as to how to deal with current problems so as really to make a dent on public opinion and yet be so poised and well informed as not to seem either needlessly irritating or just piously irrelevant, this little book is more than welcome. It is a promising curtain-raiser for the "Study Conference on the Bases of a Just and Durable Peace," which the Federal Council is holding at Ohio Wesleyan University March 1 to 4.

ALBERT W. PALMER

PEACE UNTO YOU

By Charles Franklin Parker, Phoenix, Ariz.: Republic and Gazette Commercial Printing, 1941. 100 pp.

One hundred pages of perfection! Can there be such a thing? Sit down and spend a quiet evening with this beautiful book, as I have done, and you will know. Here is a book of personal devotions which will thrill every mystic and make a mystic out of every nature lover. The spiritual message of the desert, the mountains, the great, clean, unpolluted West, is here revealed with authentic insight and marvelous artistry. Photography at its highest, and poems chosen with great wisdom are combined with Bible verses, brief cogent meditations, and lyric sentences of prayer in a symphony of spiritual aspiration. I don't know how much the book costs, but order it anyway! Incidentally, Mr. Parker graduated from the Seminary in 1932.

ALBERT W. PALMER

THE UNQUENCHABLE LIGHT

By Kenneth Scott Latourette. New York: Harper's, 1941. xx+199 pp. $2.00.

The author, who has a mastery of detailed knowledge of church history, has utilized this knowledge for making generalizations as to the successive waves of advance and recession of Christianity in the past. On the basis of this objective study he attempts to answer the question as to the possible future of Christianity in the crisis of our day. He concedes that Christianity at present finds itself again in a period of recession; but, since each previous recession was followed by a new and more vigorous advance, he confidently expects, not as a matter of wishful thinking but on the basis of past experience, that the immediate future of Christianity will again witness a forward movement. He sums up his expectation in an interesting way. It appears to him that the region of the next great revival will probably be in some area in which there is a minimum of control of the church by the state, and it is not unlikely that this area will be in America. Moreover, he regards it as likely that "the church will be less a community institution and more an organized minority." This minority, then, is likely to be divided into two large world-wide fellowships, namely, the Roman Catholic and the non-Roman communions. This, on the whole, is the burden of the hopeful message of this book which, for its tonic quality, may be heartily recommended to all.

MATTHEW SPINKA

MEISTER ECKHART: A MODERN TRANSLATION

By Raymond B. Blakney. New York: Harper's, 1941. xxviii+333 pp. $2.00.

With joy I welcome the appearance of the first modern English translation of some of the most important writings of the medieval mystic, Meister Eckhart. Only about one-half of the German works of Eckhart have been

chosen. It is to be hoped that this work will be followed in time by the remainder. At any rate, we must be grateful for at least this volume, which contains some of the most important of Eckhart's writings, in a fresh, readable American-English which is far more appealing than the translation made some years ago by C. de B. Evans and published in London. The book contains such important treatises as "Talks of Instruction," "The Book of Divine Comfort," "The Aristocrat," and "About Disinterest," as well as a selection of twenty-eight sermons. It is also worthy of note that the translator appended "The Defense" of Eckhart, which has never been translated into a modern language before. The current revival of interest in mystical literature is greatly aided and enriched by the publication of this translation.

MATTHEW SPINKA

MAKE YOUR AGENCY MORE EFFECTIVE

By Arthur L. Swift, Jr. New York: Association Press, 1941. 322 pp. $3.00.

Dr. Arthur L. Swift, Jr., has done us all a service by this simple and clear statement of the methods he has used in making studies of group-work agencies. His first aim is to enable an organization to understand itself. He holds that his procedures are usable by the average trained executive in group work. He emphasizes the study of history, the membership, the program, the personnel, the record-keeping, and organization and administration of the institution and its relationship to its community.

The book is of special interest to pastors and church administrators, to the directors of neighborhood houses and settlements, to the Y.M.C.A. and the Y.W.C.A., to all who do boys' and girls' work, both religious and secular, and to the leaders of Boy Scouts and Girl Scouts, the Campfire Girls, the Woodcraft League, and the 4-H clubs.

In view of the fact that there are not enough social surveyors and experts to evaluate all our group work, such volumes are especially timely, for the self-study, the observation, and analysis of one's own procedures are crucial for program planning and execution.

SAMUEL C. KINCHELOE

NEW RELIGIOUS DRAMAS

From the scores of new plays issued by the various publishers during the last two years the following are selected as ones which not only combine artistic strength and religious value but are adaptable for the churches' use in services of worship and of religious education. The Seminary's complete list (about sixty) of such plays, together with a primer of production, will be sent free upon request when accompanied by three cents to cover postage.

Dramatic Preludes and Services of Worship. By Isabel Kimball Whiting. Nine services—one for each month from October to June inclusive—each a prelude dramatizing from the Bible or Christian history some spiritual exploration in the search for "God as companion." Baker. $1.50.

Eternal Life. By Fred Eastman. One act. Two men, three women, and a boy (or girl). A new and timely play, dramatizing a crisis among six persons in a family air-raid shelter. Makes use of Christmas carols or Lenten hymns. 35 cents. (Royalty, $5.00.) French.

Free Company Presents, The. Compiled by James Boyd. A collection of ten radio plays by well-known dramatists, as originally presented on the air by the Columbia Broadcasting System. Most of them adaptable for one-act play production. Dodd, Mead & Co. $2.00.

Gillean. By Cumming Kennedy. A full-length play in three acts and an epilogue, all in free verse. Eight men, two women, and extras. One setting. A story of the courage and nobility of unpretending Scots farmers in a northern prairie state. Rare combination of poetry, drama, and religion. Requires skilled direction and acting. 75 cents. (Royalty, $25.) French.

King Shall Reign, A. By Marion Wefer. One act. Two men, four women. A mother whose child has been a victim of Herod's slaughter of the innocents bitterly nurses her sorrow until Joseph and Mary visit her briefly on their flight into Egypt. 35 cents. (Royalty, $5.00.) French.

No Room in the Hotel. By Dorothy Clarke Wilson. One act. Five men, five women. A new Christmas play, adapting the essence of the biblical story to a modern situation in an American small town. 35 cents. (License for first performance free with the purchase of ten copies; subsequent performances, $2.50 each.) Baker.

Our Lady's Tumbler. By Richard Sullivan. One act. Three men, one woman. A dramatized version of the medieval French legend of a tumbler who became a monk and offered his tumbling as a sacrificial gift to the statue of the Virgin. 35 cents. (Royalty, $5.00.) Dramatic Publishing Co.

Saint's Return, The. By Esther Willard Bates. A fantasy in one act. Six men, four women. A group of saints in convocation in the Halfway House to Heaven despair of improving this warring world. The arrival of an old man and his daughter, victims of the war but still lovers of humanity, puts new heart in the saints. 35 cents. (Royalty, $5.00 when admission is charged; otherwise free.) Baker.

Summons of Sariel, The. By Magdalene Kessie. A fantasy in one act, for nine women, or three men and six women. A college girl who has met with an auto accident finds herself in "the timeless interval between Time and Eternity," awaiting, with others, the summons of the Angel of Death. Will she live or die—and how? 35 cents. (Royalty, $5.00.) Dramatic Publishing Co.

Tenant Farmers. By Elliot Field. One act. Three men, one woman, and a girl. The family of a "dust-bowl" farmer (not a tenant) struggle to maintain their courage and integrity in the face of great hardship and social injustice. 35 cents. (No royalty.) Baker.

We Call It Freedom. By Dorothy Clarke Wilson. A new, timely one-act play on the theme of race relations. Four women, including one taking the part of an intelligent and cultured Negro maid. 25 cents. (No royalty.) Missionary Education Movement.

FRED EASTMAN

POEMS FOR LIFE

Compiled by Thomas Curtis Clark. Chicago: Willett, Clark, 1941. 370 pp. $2.50.

To his lengthening list of anthologies of poetry, Mr. Clark adds this admirable collection of "quotable verse from the seers and singers of yesterday and today." The first question the prospective reader asks is, "How much duplication or overlapping is there between this volume and Mr. Clark's earlier one —*1000 Quotable Poems?*" The answer is, "None." The second question, as one reads here and there through the twenty sections in which the poems are grouped, is, "Why was this poem—or that—omitted from the earlier collection?" This reviewer does not know the answer beyond the obvious fact that many of these were written since the first collection was completed. Certainly most of these are in no way inferior. In fact, this compilation is even superior to the earlier one in that here there is a more careful effort to arrange the poems in the categories in which the reader is most likely to look for them. These categories include "The Beauty and Wonder of the World"; "The Goodness of Life"; "Contentment, Home and Friendship"; "Faith and Hope"; "Courage and Cheer"; "Prayer and the Inner Life"; "Today and Its Opportunities"; "Prudent Wisdom"; "The Brevity and Vanity of Existence"; "Adversity and Sorrow"; "Jesus and the Cross"; "God and His Manifestations"; "The Nobility and Destiny of Man"; "Sympathy and Service"; "Social Justice"; "War and Peace"; "Freedom and Patriotism"; "World Brotherhood"; "Death and Immortality"; and a concluding section of "Poems for the Great Days of the Church and the Nation." The volume is thoroughly indexed according to authors and titles. All in all, a fine job—and beautifully printed.

FRED EASTMAN

MORE MIGRANTS

"At Home on the Road." New York: Friendship Press, 1940. 17 pp. 10 cents.

"Why Do People Move?" by Thelma Diener. New York: Friendship Press, 1940. 48 pp. 25 cents. Guide for Junior High School Readers. 15 pp. 10 cents.

"Tales of Americans on Trek" by Edith E. Lowry, Velma Shotwell, and Helen White. New York: Friendship Press, 1940. 95 pp. 50 cents.

These pamphlets are in the true succession of the recent literature which began with *The Grapes of Wrath* and *Factories in the Field*, and continued with such useful booklets as *Uprooted Americans* and *They Starve That We May Eat.*

The most widely useful is *At Home on the Road.* It is brief, concise, free of sob stuff, terribly realistic, excellently illustrated—and only ten cents.

Why Do People Move? is especially prepared for junior high school study groups with a special dime guide for leaders. It seems admirably suited to meet this specific need.

If it is worth while making any point of criticism, it would be that these studies, like most of those which preceded them, do not ask questions searching and basic enough to acquaint our smug and socially illiterate congregations with the devastating facts which belie all we could possibly mean by the Kingdom of God. Nor do they suggest quite frankly that everything they propose to do will be purely eleemosynary unless (1) the civil liberties of these millions of dispossessed farmers are respected to the point of permitting them to organize as best they may to improve their condition and unless (2) the thought of the nation in general and the church in particular is directed to the need for drastic revision of our traditional system of land monopoly and unrestricted exploitation of human beings in the name of the sacredness of private property.

ERIC H. THOMSEN

SECRETLY ARMED

By Allan A. Hunter. New York: Harper's, 1941. 159 pp. $1.50.

Contemporary religious pacifism is certain to provide a fascinating story for church historians to tell some hundred years hence. Whether history decrees that it shall be still another example of the movement from tiny and despised beginnings to the grandeur of a world-transforming force or only another exotic manifestation of that same ephemeral seeking for the Good Society which earlier produced the Transcendentalists and the Utopian Socialists, the tale will be stirring to tell and quickening to hear.

Most of the literature of the modern pacifist movement in America seems to be either scientific, theological, or practical. Take Gregg's *Power of Non-violence*, Muste's *Non-violence in an Aggressive World*, or Shridharani's *War without Violence* as the archetypes. Allan Hunter is one of the few mystics and poets of the movement. His chief mode of expressing the truth he sees is by the recounting of experiences of his friends or of people living and dead whom he has known—experiences with a suggestive trace of a fourth dimension.

Such writing, just like preaching of the same sort, is gripping; and if Allan Hunter is not so consummate an artist in the use of the serious, pregnant anecdote as is such a preacher as Charles W. Gilkey, he is sufficiently skilful to compel almost anyone to finish this little book before laying it aside. Chapter after chapter—"Safety First?" "Overcoming Organized Hatred," "The Technique of the Saints"—these songs of faith in the God of Love who is also the God of Reality carry the reader forward. In them he finds the same arresting power which he has met in Muriel Lester and Kagawa, who are, significantly, among the closest friends of this Hollywood Congregational minister who was once a soldier in the Near East and is now a religious bohemian.

At the outset the author tells us what he means to do: "This little book is not a picture gallery of the saints past and present; nor is it a carefully elaborated guess as to what it is that makes a saint. It is simply an attempt to turn the spotlight on a few pioneers of a strange new force, most of whom would appear ridiculous in a stained glass window. It is also a try at pointing out at least some of the methods of becoming 'secretly armed,' which they have knit into their own nervous systems." Such persons he later calls, in vivid contrast with ordinary thin-blooded folk, "blood donors" in times of world-crisis. The present reader is deeply grateful to Allan Hunter for writing so searching and spiritual a book on pacifism that the parched soul finds flowing through it the eternal, cooling water of life.

HOWARD SCHOMER

HAMMOND LIBRARY EXTENSION SERVICE

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It is advisable that a list of ten titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The starred books are especially commended by the faculty to ministers who want fundamental study material in the various theological fields.

The service will be suspended during the vacation period from the middle of August until the first of October.

Bible Study:

BARNETT, A. E., Paul Becomes a Literary Influence
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POTEAT, E. M., These Shared His Power
*ROBINSON, B. W., Jesus in Action
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Religion and Theology:

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EVAH OSTRANDER, *Librarian*